

BIBLE MONITOR

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NO. 1

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NEW YEAR'S DAY

Now, gracious Lord, thine arm reveal,
And make thy glory known,
Now, let us all thy presence feel,
And soften hearts of stone.

Help us to venture near thy throne,
And plead a Saviour's name,
For all that we can call our own
Is vanity and shame.

From all the guilt of former sin,
May mercy set us free,
And let the year we now begin,
Begin and end with thee.

And when before thee we appear,
In our eternal home,
May growing numbers worship here,
And praise thee in our room.

-John Newton

A NEW YEAR AHEAD

As a new year begins, we have many questions about what it will contain. Will it be full of the good things that we desire? Will it be a year full of bad news on every hand? Will it be a year that combines both the good and the bad, as most years do? Will the hard times of the new year actually be blessings in disguise, as we learn more about ourselves as we face those situations? Will we be drawn closer to God as we seek His help and His direction in our lives?

As we survey the current situation and consider the future, we may find ourselves reflecting on past times, when we are sure that the situation was far better than today. As we look back we often catch a glimpse

of a world that never was, that only exists in our minds of a long ago time when surely all was not as disadvantageous as it seems now. Often the memories of the past are of a time when responsibilities were not ours but belonged to our parents and grandparents. Since we could not perceive then the struggles that they faced, the view around us was one of innocent enjoyment, rather than one of reality. Today as we face the responsibilities that then belonged to our fathers, we are sure that all is not well or as encouraging as times were in that mystical day of long ago.

Perhaps as we look back, we only look back as far as our childhood years. If we were to look back further through his-

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tory we would discover that the situations that we face today are similar to those faced by our spiritual ancestors. We are troubled by the spiritual landscape of our present time. It seems that all spiritual moorings have been lost by society. There is a widespread disbelief in God and an especially virulent disparaging of Christianity. The society that surrounds us does all in its power to discourage and defeat the thrusts of Christian witness in the social, political and educational world.

It is difficult to deal with the humanistic tendencies of society. The effects of man's self centered society are evident in the policies and programs of the government and other public institutions. These attempts to solve the problems of this world through humanistic policies and programs present challenges to living productively in a self-centered world. Many of the present programs are a direct challenge to the Christian who is trying to live, work and produce in a godly and consistent way.

As we face the declining outward power of Christianity in the affairs of government, we might take our look backward to the times of the Primitive Church.

As we catch glimpses of the First Century Church, we are most likely to see the terrible persecutions that plagued the early Christians. We think of them as the ones who often preached and prayed with strength perhaps unknown since. They gave to us the examples of men who hazarded all to spread the Gospel. Often they were hunted, imprisoned, tortured, and killed with methods that appall us, yet they were used by God to spread the Gospel from a handful of believers in Jerusalem to the whole Mediterrean world in a few decades.

Despite the persecutions they faced, they were able to build a strong church that was uncompromising with the surrounding society. They continued to grow, not only in numbers, but also in spiritual ardor, as they faced these persecutions. They maintained this record of scriptural and spiritual purity as long as the persecutions continued. Compromise came when Christianity became united with the government through the supposedly beneficial acceptance as the state religion by Constantine.

There have been other times of dogged persecution for the

Church. There were many decades of persecution in Europe when our spiritual ancestors sought to restore the church to its primitive state. Persecution has raged off and on toward Christianity in many parts of the world over the centuries continuing to our own time.

We should not be surprised that the time has now come to the United States when persecution would be unleashed. Humanistic programs cannot stand any competing influence from Christianity. A humanistic, homogeneous society cannot

afford the distractions of those who find direction for their lives from the God of Heaven through His Word. We should not be shocked that such a future may soon be ours.

How are you prepared to meet the situations that may soon come upon believers even in our own land? Hopefully we will allow the same Holy Spirit that led our spiritual forefathers to work in each of our lives as we meet the spiritual conditions of our time.

M.C.Cook

POLITICAL CRISIS

Have you been following the heated debate surrounding health care reform? Do you feel strongly about global warming and "cap and trade"? Do you find yourself alarmed at the big changes that are looming? Does the future of this country concern you? Are you losing sleep at night?

We have direct access to the One who holds these issues in His Almighty Hands! These seemingly unreasonable politicians are given breath by our Father. His finger is guiding them. We may never know the

myriad of influences He has used to persuade them. There is no limit to the possibilities of how these pending pieces of legislation will be derailed! And if they are not defeated, that was undeniably His plan!

There are some "exceedingly great and precious promises" in Psalm 37. The chapter opens with, "Fret not thyself because of evildoers...for they shall soon be cut down like the grass, and wither as the green herb. Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

A little later in that chapter we are promised, "For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

* That is something we can lean on!! Another verse from that chapter, "I have been young, and now am old; yet have not seen the righteous forsaken, nor his seed begging bread." (Psalm 37 must have been written for the year 2009!) We can easily get caught up in pessimism. Tax increases...how will we get the best treatments for our children? Rational health care, how will we obtain care for our parents and grandparents in their sunset years? Federally funded abortions? More manu-

facturing jobs are being driven overseas for oversized carbon footprints?

Wait!! This world is NOT our home. If heart surgery is denied us because of our age, we are not dying; we are just going home to live! If increased tax burdens on small businesses make money tight, our King will illuminate the path we are to take. Besides, we are not building an empire here; we have a palace already waiting.

Let's be encouraged by the promises found in Psalm 37. We have a caring, intimately involved Lord who holds these politically turbulent times in His hands. He is easy to be entreated, and He knows the wonderful plans He has for our future.

God bless you as you seek His peace and comfort in the midst of the storm around you.

In His care,
Sister Charisse Aungst

AN OLD PREACHER VOICES HIS CONCERN FOR MINISTERS IN POLITICS

Dear Friend,

Allow me to say, that it excites both my wonder and concern, that a Christian minister such as yourself, should think

it worth his while to attempt political reforms. When I look around upon the present state of the nation, such an attempt appears to me, to be no less vain

and foolish, than it would be to paint the cabin while the ship is sinking! Or to decorate the parlor while the house is on fire!

When our Lord Jesus was upon the earth, He refused to get in disputes or politics, "Man, who made me a judge or a divider over you?" (Luke 12:14) "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." (John 18:36) God's children belong to a kingdom which is not of this world; they are strangers and pilgrims upon earth, and a part of their Scriptural character is, that they are the "quiet in the land." (Psalm 35:20)

Satan has many contrivances to amuse people, and to divert their thoughts from their real danger!

My dear sir, my prayer to God for you is that He may induce you to employ the talents He has given you, in pointing out sin as the great cause and source of every existing evil; and to engage those who love and fear Him, (instead of wasting time in political speculations, for which very few of them are competent) to sigh and cry for our abounding abominations, and to stand in the breach, by prayer, that God's wrath may

yet be averted, and our national mercies prolonged! This, I think, is true patriotism: the best way in which people in private life may serve their country.

I consider the ungodly as saws and hammers in the hand of God. So far as they are His instruments, they will succeed – but not an inch further! Their wrath shall praise Him, and be subservient to His designs!

If our lot is so cast that we can exercise our ministry free from stripes, fines, imprisonments, and death, it is more than the gospel has promised to us! If Christians were quiet when under the cruel governments of Nero and other wicked persecutors, when they were hunted down like wild beasts, then we ought to be not only quiet but very thankful now! It was then accounted an honor to suffer for Christ and the "offence of the cross"!

Those are to be greatly pitied, who boast of their "liberty", and yet they do not consider that they are in the most deplorable bondage as the slaves of sin and Satan, under the curse of God's law and His eternal wrath! Oh, for a voice to reach their hearts, that they may know their true and dreadful state, and seek

deliverance from their horrific slavery! May you and I labor to direct them to the one thing, which is absolutely needful, and abundantly sufficient.

If I had the wisdom or influence to soothe the angry passions of mankind, I would gladly employ them! But my charter, my rights, and my treasures, are all in heaven, and there my heart ought to be. In a very short time, I may be removed (and perhaps suddenly) into the unseen and eternal world where all that now causes so much bustle upon earth will be of no more importance to me than the events which took place among the antediluvians!

In the hour when death shall open the door into eternity, many things which now assume an "air of importance" will be found as light and unsubstantial as a child's dream!

How crucial then, it is for

me, to be found watching, with my lamp burning, diligently engaged in my proper calling! For the Lord has not called me to set governments right, but to preach the gospel, to proclaim the glory of His Name, and to endeavor to win souls! "Let the dead bury their dead: but go thou and preach the Kingdom of God." (Luke 9:60) Happy is that servant, whom his Master finds so doing, when He returns!

As you have forced me to respond, both duty and love have obliged me to be faithful and free in giving you my thoughts. I recommend you to the care and blessing of the Great Shepherd and Savior; and remain for His sake, your affectionate friend and Brother.

John Newton
(*Author of "Amazing Grace"*)

Selected by
Brother Lynn H. Miller

PRAYING THE LORD'S PRAYER

Forgive us our debts

Part 6

Debts or trespasses, which shall it be? This brings us to the only part of the Lord's Prayer that might cause a little stumbling or uneasiness

when worshipping with mixed denominations. How soothing when the one in charge actually announces that the Lord's Prayer will be said in unison

using the word "debts". I am just as comfortable saying trespasses if I know everyone else is voicing the same syllables. There need not be hushed tones when coming to the phrase about what is to be forgiven.

The text in Matthew uses "debts and debtors", but many of the earlier churches chose the word "trespasses". In 1662 the Presbyterian and "other reformers" brought the words in question back to "debts". The same prayer in Luke has a few words reversals compared to Matthew's version and uses the words "forgive us our sins."

Trespasses, debts, iniquities, or sins – they all will keep me out of heaven. But there is a God who is eager to forgive. From the Garden of Eden – to the turmoil in the wilderness, through the tragedies in Judges, and marching on to the 21st century – men have sinned. They have trespassed against their Creator. And deserve to die.

There have been iniquities punished by immediate death – the deeds of Lot's wife, Nadab and Abihu, Achan, and the Ananias and Saphira team. Drastic and immediate

measures were not always because of Ten Commandment-sins. How about looking back at a home in flames, burning of strange fire, borrowing a Babylonish garment, and twisting the facts about the purchase price of property? These instant-death stories impact our memories, but far more often, mankind is forgiven.

Death was what we deserved when we first rebelled against God, but He forgives. It is what He does best. God asks the lost sinner to repent and the saint to do the same for broken fellowship and violating His trust. Job seemed to sense this when he rose up early in the morning and offered burnt offerings for his children saying, "It may be that my sons have sinned, and cursed God in their hearts."

Before Christ was crucified, the forgiving pattern was complicated, wordy, once yearly, and perhaps even smelly and messy. The God of Israel did the forgiving through priests and shedding of animal blood. Small wonder the tabernacle-priests of Jesus' day called Him a blasphemer. Jesus said to the man let down through the roof, "Thy sins be forgiven thee."

Healing was one thing, but forgiving sins could generate only from God. This man – Jesus – had not only side-stepped the priests' sacred duty of atonement through sacrifice, but He had blatantly spoken words that only God could convey.

David's words in Psalm 51 admit his iniquity against God and plead for mercy. In the Old Testament, the penalty for adultery was death by stoning. Two witnesses testified and punishment was meted. David seemed to be looking ahead to the mercy of the New Testament Savior because the blood sacrifice of animals would not cover adultery. However, the blood of Jesus from the cross could do so.

From the beginning, the Almighty has been a forgiving God. His part is to forgive, my part is to repent. Repent means to feel such regret over some past action or intention

as to change my mind. It does not mean that I am sorry to be caught or embarrassed to be found, but that I make plans to not commit the same error again. Foremost, our sin nature must be confessed to the Holy God.

"Forgive us our debts" is what Christ did and does for me. From the cross Jesus said, "Father, forgive them; for they know not what they do." I am no better than the soldiers at Calvary. When I do my part – confess and repent – Jesus does His part – forgive. There is no uttermost part of the sea that can hide my sin from an Omnipresent God. The first and best action that I can do with iniquity is repent of it. Only God can toss my sins as far away as the east is from the west.

"Forgive us our debts."

Sister Mary Sue Moss
Dallas Center, Iowa

POETIC PARAPHRASE OF THE LORD'S PRAYER

Note – The authorship of the following poetic version of the Lord's Prayer is unknown. A. P. Green, of Auburn, Ind., picked up a piece of heavy satin in Corinth, Miss., May 30, 1862,

after the Confederate army has evacuated the place. This prayer was printed on that satin and was dated July 4, 1823. It is a curious and beautiful paraphrase and is worthy of preservation.

Thou to the mercy seat our souls doth gather,
To do our duty unto thee. . .

OUR FATHER,

To whom all praise, all honor should be given,
For thou art the great God. . .

WHO ART IN HEAVEN,

Thou, by thy wisdom, rul'st the world's wide fame;
Forever, therefore. . .

HALLOWED BE THY NAME,

Let nevermore delays divide us from
Thy glorious grace, but. . .

THY KINGDOM COME,

But let thy commands opposed be by none,
But let thy good pleasure and. . .

THY WILL BE DONE

And let our promptness to obey be even
The very same. . .

ON EARTH AS 'TIS IN HEAVEN,

Then, for our souls, O Lord, we also pray,
Thou wouldst be pleased to. . .

GIVE US THIS DAY

The food of life, wherewith our souls are fed,
Sufficient raiment and. . .

OUR DAILY BREAD,

With every needful thing do thou relieve us,
And of thy mercy, pity. . .

AND FORGIVE US

All our misdeeds, for him, whom thou dost please
To make an offering for. . .

OUR TRESPASSES,

And, forasmuch, O Lord, as we believe
That thou wilt pardon us. . .

AS WE FORGIVE

Let that love teach, wherewith thou acquaint'st us,
To pardon all. . .

THOSE WHO TRESPASS AGAINST US.

Of the lucky possessors of a valuable we have forgot

This love for thee, yet help. . .

AND LEAD US NOT

Through soul or body want, to desperation,
Nor let earth's gain drive us. . .

INTO TEMPTATION,

Let not the soul of any true believer
Fall in the time of trial. . .

BUT DELIVER

Yea, save them from the malice of the devil,
And, both in life and death, keep. . .

US FROM EVIL,

Thus pray we, Lord, for that of thee from whom
This may be had. . .

FOR THINE IS THE KINGDOM

This world is of thy work its wondrous story
To thee belongs. . .

THE POWER, AND THE GLORY,

And all thy wondrous works have ended never,
But will remain forever and. . .

FOREVER.

Thus, we poor creatures would confess again,
And thus would say eternally. . .

AMEN.

Selected from the
January 1, 1950
issue of the Bible Monitor

INSIGHT FOR A NEW YEAR!

A New Year gives us a new lease on life
A New Lease with opportunity and demands
It's not the challenge but our response
Are we willing to place it in God's hands.

Fear not the path or the price to be paid
Beyond the dark shadows there's a Light
Things seemed impossible aren't always so
All things are possible in God's sight.

The responsibility coming with challenge
Is meant to temper and enlarge the soul
In separating treasures from the trivia
We find peace, joy and heaven our goal.

Guide Lines are for Spiritual development
Making us more than conquerors in Christ
They'll challenge the depth of our being
Spiritual health comes only through Christ.

Integrity with a sense of divine judgment
Humility that will lead one to the Cross!
Love that purifies, enlightens, sustains
Obedience with an unquestioning devotion.

Faith trusting in the unseen hand of God
Confidence in the Holy Spirit's Leadership
Strength developed from daily Bible study
Power the Holy Spirit's indwelling presence.

Peace that surpasses all our understanding
Potential, unlimited in the mind of God
Privilege to walk with Christ in communion
Provision to accomplish God's perfect Will.

-Paul D. Ayres

Selected by Brother Ross Sines

HARD SAYINGS

"And when he heard this, he was very sorrowful: for he was very rich." Luke 18:23

This account of Jesus and the rich young ruler is commonly and frequently used to illustrate the fact that our Lord can see into the heart and tell what we value most. This is an important lesson, but there is another les-

son here that is also important.

Though Jesus often spoke in parables that his disciples could not always comprehend, the Lord was always very direct in His speech. The young ruler was educated and interested in acquiring eternal life. What an opportunity! How often does anyone approach us as follow-

ers of Christ and ask us how to achieve eternal life? Yet Jesus' answer was not condescending. He did not plead. He simply stated the facts. "Sell all that thou hast...and come and follow me." Matthew tells us in 19:22 "...he went away sorrowful: for he had great possessions." Jesus did not argue with him, or plead with him. He just gave him the facts, and then let him go.

One purpose of Christians is to proclaim the gospel and glorify God. We must tell people what the Bible says, and we must allow the Holy Spirit to do His work. We should never argue with people. We should not chase them. Fruit does not spring up the same day the seed is sown, but YET it says in Luke 18:27, "...the things which are impossible with men are possible with God."

Jesus told him clearly what

he lacked and he went away sorrowful because he was not willing to give up the world. Yet there is a possibility that he repented and followed Christ. For some folks it takes many years between the initial confrontation and conversion. Yet Jesus intercedes for us and He interceded for the rich, young ruler. We simply need to know that the work of the Holy Ghost is not our work. Yes, we need to pray for them as Jesus did, and we need to be an example, but ultimately we must turn this soul over to God for the completion of the conversion experience.

But to those to whom the Spirit is calling – DO NOT TARRY. Genesis 6:3 (the Lord speaking) says, "My spirit shall not always strive with men." If you ignore or put off answering the call of God, He may easily stop calling.

Behold a stranger at the door!
He gently knocks – has knocked before,
Has waited long – is waiting still;
You treat no other friend so ill.

Admit him, ere his anger burn –
His feet, departed, ne'er return;
Admit him – or the hour's at hand,
You'll at his door rejected stand.

-Joseph Grigg

Brother Lynn H. Miller

JACOB MOVES TO EGYPT

Rudy Cover

Gen. 46

Did you ever have to move to another home? It is quite an experience. Sometimes we don't like to leave a place where we have lived a long time. I remember when I was a boy my parents moved to another place. It was very exciting for me to think of going to a different home. Everything was new to me and I could hardly wait to get going.

The famine had hit Jacob hard and when he heard that Joseph was alive in Egypt he was ready to move. Jacob was a man who trusted in God; so first he went to the town of Beersheba to sacrifice to God. Here was where God talked to Abraham and also to Isaac. In the night God spoke to Jacob and told him not to be afraid to go to Egypt because God would be with him and make a great nation of him there. And he would see Joseph.

Jacob left Beersheba in the wagons that Pharaoh had given Joseph to send for his father. All their possessions were taken along – even their herds. Jacob took all his fam-

ily with him, his sons and their wives and all their children. There were sixty-six in all and with Joseph, his wife and their two sons made seventy of the family of Jacob that lived in Egypt.

When they arrived in Egypt, Jacob sent Judah to Joseph to tell him they needed to be directed to the land of Goshen. Egypt was a large country. It was over two hundred miles from Beersheba to the land of Goshen and it was about fifty miles from Beersheba to Bethel which was close to where Jacob had lived. This was a long way to travel when they only had animals to pull their wagons. It was slow going and quite an adventure for the children. When Joseph heard their father had arrived, he called for his chariot and went to meet Jacob. What a meeting it was! Joseph fell on his father's neck and wept. Jacob said to Joseph, "Now let me die, since I have seen thy face, because thou art yet alive."

I would think this was one of the happiest times in Jacob's

life. Jacob had suffered much but God had not deserted him because Jacob trusted God. If we put our faith in God, He will bless us too. Jesus says, "I will

never leave thee nor forsake thee."

Selected from
the April 15, 1975
issue of the Bible Monitor

CHRISTIANITY VERSES WAR

John Roop

Brethren Drafted to Camp Meade

At this time it was growing very difficult for the timid one to get transferred to the detention camp. Out of curiosity the officers had rounded up twenty-five conscientious objectors in the first five days of the draft as a topical explorer gathers apes of a new species. These were Pennsylvanians. Even Secretary Baker himself visited this museum. It was an obscure room of barracks in B block where every wooden barn for humans looked alike that securely housed these Mennonites, Dunkers, Quakers, Jews, etc. No soldier or officer seemed to know where the Detention Camp was. The writer himself wearing a uniform "under protest" but none the less efficient "rookie" saluted officers of high rank but when their instructions were followed he reached a camp where deserters were held. However,

about thirty Maryland conscientious objectors were rounded up in a voluntary way with a tacit understanding that unitedly we would force action. Action in the different barracks varied with the officers and religions. Mennonites in their church garb had little difficulty in keeping out of the uniform. Brother Dotterer and the writer started a Bible Class in "College Corner." (We called it so because the various college men were put together to be transferred). Frederick County Brethren came in. Even one Catholic pal was more or less interested in our discussions. We searched diligently for every reason for the hope that lieth within us. New Testament truths proved pertinent. An officer overheard a little and saw the bunch. As a consequence we remained in barracks next day and we who had our papers and objected to war in all its forms were called out to see

the colonel individually. He tried to persuade us to remain in the ranks, promising non-combatant service and great promotions to college men who did not object to military operations too severely. As a result all who were interviewed stood firm except one who went back to his company.

This young brother never joined the conscientious objectors but won promotion in the army. And, when returned home he struck one of the elders of the church in the face, winning more honor from a bloodthirsty public; for the elder was ridiculed and the young man lauded in the public press.

When the Maryland conscientious objectors joined those from Pennsylvania, the quarters were moved to a less central part of camp. Still the newspaper correspondents and cartoonists sought us out. We were washing our mess kits when one decided to give us a large picture in the Public Ledger. Almost every paper in the country carried headlines about conscientious objectors. To the credit of the Ledger, Bulletin (Phila.), Post (New York), News (Baltimore), these reports gave the public a good impression of our sincerity,

perseverance, and devotion.

The cool autumn weather together with the long hikes made the sweet potatoes, dry bread and bacon appetizing even though it came three times a day. Occasionally a fresh sweet potato would be pulled up from the sod and eaten or possibly a Kiefer pear or chestnut would be found on a hike. For those who had money the canteen presented a variety in the way of ice cream, candy, cake, pop, etc. These were for soldiers and our soldier guards took advantage of us in asking reward for fetching delicacies for us. On Wednesday, and Saturday afternoons and Sunday many stores of good things were replenished by friends who could come to camp. These days had a more important significance, however, than a supply of home delicacies. A refreshing of the spirit came as each visiting day came. Sometimes only a few, then again great hordes of visitors, Rev. Henry Baer, Mennonite, from beginning to end, showed greatest interest in the rightful disposition of the conscientious objectors: Elders, C. F. McKee, I. W. Taylor, C. D. Bonsack, Lewis Flohr and others are to be remembered as

early sympathetic visitors. Dr. O. E. Janey and Prof. Wilson of Baltimore brought the usual Quaker good will.

Time fails me to tell of the pleasures and trials of these days. Many events yet unpublished would make inspiring stories. Each man's life was that of a hero, some with much romance, some with little, yet none the less exciting. Only such accounts as bear more or less directly on the church as a whole can be here included.

On September 30, 1917, Secretary Baker with other distinguished man visited Camp Meade. Brother Alfred Eckroth, whose parents brought him from Sweden to escape European militarism, etc., gives a good account.

"...In regard to Secretary Baker's visit, there were only about 25 conscientious objectors in the detention camp at that time. I was one of them. He only spoke to four of us boys. There were Joshua Bailey, Leo B. Galner, a Russian Jew, a Mennonite and myself. He did not talk to us as a whole but took those to whom he did speak to one side. He wanted to get their views.

"Major General Kuhn intro-

duced me to him by name and as a member of the Brethren Church. After a hearty handshake he began interrogating me. He asked me whether I couldn't do this or that in the army, as long as I would not be directly engaged in killing. He referred to working in the hospital corps, quartermaster corps, engineering corps and canteens. I refused right then and there to accept any of these branches of service. I explained to him that even engaging in any of these services I would aid in the prosecution of the war, and besides we would have to wear the uniform which would advertise militarism, the very thing we opposed. . . .Previous to Secretary Baker's visit, Major General Kuhn was very unkindly disposed toward us, but the Secretary's visit changed this attitude."

Though Brother J. Rowland Reichard refused to claim exemption as a minister, choosing rather to suffer with the drafted Brethren and serve them it was not until October 3rd, that a real church of the Brethren was organized in Camp Meade. We had sung out of old books from Blue Ridge College, but receiving New Kingdom Songs No.

2, Conference Edition from the Meadow Branch Sunday school kept us in tune with the rest of the brotherhood. Devotional exercises were regular every time a strange preacher came. "Everybody in the mess hall" was the summons to worship. "Take Time to be Holy" as opening hymn for regular service was sung meaningly. Mealtime grace, and worship in Reichard's corner was optional but so long as the detention lasted such worship was generally approved by the Brethren. Brother Reichard did excellent work as a Sunday School organizer. He blended Mennonites, Plymouth Brethren, Friends, River Brethren, Methodists and the Brethren into a live Bible Class. Teacher Training and other studies were successfully pursued during the week in spite of interruptions by the camp orders.

Another organizer who would have been a Commissioned officer had he not been a conscientious objector, was Brother Elder Ruhl. When our company grew to such proportions that its procession through camp was obnoxious to the officers and dangerous to the morale of the soldiers we were moved to the obscure edge of

the camp. It required two barracks to house us. Using the non-commissioned officers who were our guards to good purpose, Brother Ruhl organized a football game for the vigorous ones. The less vigorous ones were then not required to take the fatiguing hikes but walked as they pleased. He later will be remembered as an efficient cook and kitchen organizer for our own mess.

It was after Thanksgiving Day that Major General Kuhn left Camp Meade and Brigadier General Nicolson assumed command. We had been faring as well as could be expected but now we were to be tested daily. Every man passed through the fire. A few at a time were ordered to haul coal for the camp. They refused. "The Conscientious Objectors shall have no coal to burn then" was the officer's order. "Cut and carry wood from the woods." The ax handle was broken. "Nothing shall be issued conscientious objectors from supply houses" compelled us to whittle a handle with pocket knives and broken glass. Heavy armed guard with strict orders guarded our barracks. Quarantine prevented visitors from helping us. When

the weather was fit we could visit for a short time outside the barracks. But the mess arrangement created the greatest discomfort and excitement. When first ordered to mess with the Headquarters Company a couple of soldiers left the mess hall in a rage when they saw two colored men in our company. Finally by tacit agreement to use the conscientious objectors for kick dogs the soldiers ate at one side table and the conscientious objectors at the other in the long mess hall.

Our mess went from bad to worse – when potatoes soured, they were fried for conscientious objectors. Though we, according to orders, were to have the same ration allowance as soldiers, all delicacies and many substantial necessities were taken from our allowance and given to the soldiers. Our men did all the dirty work, cleaning, scrubbing, preparing mess, serving the table, at which the soldiers ate, with butter, preserves, etc., while our own mess was handed out to us as we formed a long line passing the counter. The mess sergeant and lieutenant watched to see that nothing but the lowest essentials of life got from the

kitchen to our mess kit. After laboring hard to secure an oak or pine log for fuel we had ravenous appetites. The reader will not censure us for leaving our wood pile even under false pretext when to satisfy our appetite a fat rabbit or bucket of persimmons rewarded the offenders. Not even the severest guard would report such an offense.

Henry Stabler, a Quaker, brought the matter to a head. Someone had been put on half rations for speaking to the officer against the mess injustice. However, Henry Stabler refused to take his turn with the kitchen police. I quote from Diary January 15... "Henry Stabler, to Captain White, objects to doing K. P. duty for the soldiers. We are promised a separate range and mess. Lieut. King objects. At dinner Henry Stabler is put out of the mess hall. Lieut. King orders a blacksmith recruit to beat him up. He misses first stroke after Henry lays down mess kit. Henry says that he should beat him if he has orders to. He swears, and at command of Lieut. King knocks him down. Non-resisting, Henry arises and is knocked down again. Lieut. King says, "Let...go," and we who witnessed the cold blooded

cowardice ate a distasteful mess." For several days Henry is sentenced to bread and water but his serene submission to this punishment worries Lt. King who every day stands by to see his order obeyed.

Editor's note: This selection shows some of the problems faced by the conscientious ob-

jectors who were based at Fort Meade, Maryland. They were at times physically assaulted and much of the time they were under pressure to give in to the government's pleas for their co-operation with the Military. At other times they were able to organize Bible study sessions and encourage each other through the Word of God.

PRECIOUS

D. K. Marks

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." 1 Pet. 2:7. There are precious things here in this world, things that are very valuable and cost large sums of money. The most precious gift the human race received was Jesus the only Son of God. When the children of Israel were living in the land of Egypt, Moses led them out on the way to the land of Canaan. There were times when Moses was precious to them, other times he was not precious to them, they murmured against him.

Moses prophesied in Deut. 18:15, "The Lord thy God will

raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken." The children of Israel lived in the land of Canaan about 1400 years. In the fullness of time Jesus was born into this world and laid in a manger. The angels came to speak and sing of the precious child, Jesus to the shepherds. The shepherds went to see and worship Jesus and then spread the news abroad. Many came to worship Him, bringing presents to Him and his mother, Mary, pondered the great work he would perform.

The birth of Jesus was not precious to king Herod, he was troubled, and intended to take the life of Jesus. The angel of

the Lord commanded Joseph to take the child and his mother and flee into Egypt. Later the angel of the Lord told them to return to the land of Israel again.

Jesus was precious to Mary, they took him to the temple at the feast of the Passover every year to worship. When Jesus was 12 years of age, after the feast of the Passover when his parents went home, he remained at the temple. He asked and answered questions with the doctors of the old law. His parents, supposing He was in the company, traveled a whole day, at evening they discovered that their precious Jesus was not with them, they were filled with sorrow. The next day they journeyed back to Jerusalem seeking Jesus, on the third day they found Him in the temple talking with the learned doctors of the law. Mary was sad, but Jesus told her that He was doing His Heavenly Father's business. Jesus became more precious to Mary and all that knew Him.

When Jesus was baptized in the river Jordan, a voice came from Heaven said, "This is my beloved son, in whom I am well pleased." Jesus was

precious in the sight of God. Immediately Jesus was led into the wilderness and tempted 40 days and nights, He refused to be a servant of the devil. Jesus became more precious in the sight of God.

Jesus came to the Sea of Galilee, and saw Peter and John fishing. He said, "Follow me," and immediately they followed Jesus. The third day there was a marriage in Cana of Galilee. The mother of Jesus was there, Jesus and His disciples were there, they were in need. The mother of Jesus told the servants, "Whatsoever he saith unto you do it." Jesus was precious to her; they all received a blessing by obedience.

Jesus went from city to city teaching and healing the lame, blind, deaf and all manner of incurable diseases of the body. He also healed and cleansed their souls. Jesus was precious to the twelve and all who believed on Him. Peter, in his sermon in Jerusalem, said Jesus was the only Saviour of the world. Acts 4:12, "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved."

After Jesus ascended into Heaven, He still remained precious to Peter. He went out on several missionary journeys preaching and witnessing for Jesus. He wrote the books of First and Second Peter. Peter comes with a message, Jesus is the chief cornerstone, elect and precious: unto you which believe he is precious.

We should read the whole chapter of I Peter 2. The first verse tells what every believer must lay aside that Jesus can be precious to them. Then the believer can grow and live spiritually and be a lively stone in the spiritual house where Jesus is the chief corner stone or foundation. We must be a separate people from this dark and sinful world, and live the life of Jesus as he taught in his word.

Peter also refers to the disobedient ones, those who do not believe and do not build on Jesus; they will be lost and punished forever. May we all see the need of building, working and living faithful unto the end of life for our precious Jesus, as Peter did.

When Saul of Tarsus heard and saw the work of Jesus in

the apostolic church, he went from city to city to kill and destroy those who believed in their precious Jesus. Jesus was not precious to Saul, when Saul came near to Damascus he learned of the power and love of Jesus. Step by step Saul, who was now called Paul, accepted Jesus as precious in his life, he accepted Jesus for his only spiritual foundation.

I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ." Paul took Jesus for his guide and leader; he followed him faithfully unto the end of his life. Paul went on three missionary journeys to teach and preach Jesus. "How He lived and gave the plan of salvation, died on the cross, arose from the grave, taught forty days and ascended up into Heaven there to live forever." Paul suffered many hardships and persecutions for his precious Jesus. Psal. 116:15, "Precious in the sight of the Lord is the death of his saints."

Selected from the
January 1, 1950
issue of the Bible Monitor

THE MOTHER AND THE DAUGHTER

J. H. Moore

It was my first visit to the brick meetinghouse. I enjoyed the sermon very much, and made a few remarks myself. I was much pleased with the hearty greeting I received after the meeting. When one is from home, it does his soul good to find kindred spirits. I accepted an invitation to dine with one of these good old deacons. His wife seemed the perfection of kindness. She introduced me to their daughter, a real intelligent young lady. I was pleased to find such an entertaining daughter in a brother's family. As we drove down the pike, she seemed perfectly delighted with some good steps taken by the District Meeting, just then over.

The carriage had hardly stopped in front the commodious house, till she was out, and passed up the graveled walk on a run. By the time I reached the house with her mother, she had the fire in the base-burner in a perfect glow, for it was yet cool, and was ready to take my overcoat and hat, and helped me to the best rocking-chair in the house. For one solid hour she entertained me in a real

brilliant way. She understood music, history, had a good stock of general information, and knew almost as much about the Brotherhood and our leading writers and preachers as I did. Her father seldom said anything, though he seemed interested. All the while I could hear the quick steps of the mother in the kitchen. I must confess that I did not altogether enjoy the conversation, for somehow I thought that the young lady ought to be out in the kitchen, helping her mother.

When we walked out into the dining room and I saw the good old mother wiping the perspiration from her face and neck with that long blue apron, I could not help pitying her. The table was literally piled full of good things. While eating it occurred to me that it would have looked a great deal better if the young woman could have prepared the meal, and let the good old mother have a little rest. Possibly the meal might not have been as well gotten up, and then, possibly, the mother could not have entertained me so well. However, let that be as

it may, one thing is certain, if I had been a young man, looking for a wife, I believe I would never have stopped at that place. Somehow, I have very little confidence in daughters

who will not help their mothers, and will not do what they can to make their burdens lighter.

Selected from
OUR SATURDAY NIGHT

OBITUARY

JACOB D. GIBBEL, JR.

Jacob D. Gibbel, Jr. was born January 4, 1922 in Berks County, Pennsylvania. He was the youngest son of the late Jacob Depin Sr. and Lizzie A. (Hosetter) Gibbel. Jacob and Lizzie's children were: Rufus Gibbel (married Katie Clara Snyder), May Gibbel (married Myers), Amy Gibbel (married James Kegerreis) and Jacob D. Jr. Jacob D. Gibbel Sr. died December 14, 1932; Lizzie A. (Hosetter) Gibbel died February 12, 1934.

Jacob Jr. was only twelve years old when his mother died. His brother, Rufus was married at that time so he took Jacob to raise. Jacob farmed right along with his brother and in later years would run a bulldozer. One time he was in Tioga County plowing for one of the family members. It had just rained earlier in the week, but the soil was ready to plow. Jacob was told to plow just as close to the edge of the bank that he could. When the call went out to come for dinner, Jacob did not come. Jacob's tractor rolled down the bank and pinned Jacob under the tractor. He was in the hospital for an extended length of time and ended up having seven screws in his leg. The rest of his days he always had a "limp" when he walked.

In 1939, Jacob answered the call in following the Lord and joined the Frystown Dunkard Brethren Church, Frystown, Pennsylvania. In 1945, Jacob moved to Ohio and was lettered to the Englewood Dunkard Brethren Congregation. He lived with Bernard and Edna (Heisey) Flick and worked on the Sam Studebaker Potato Farm.

Jacob married Mary Anna Brumbaugh on March 31, 1945. They had one daughter, Linda Louise Gibbel born October 5, 1946 and died the same day. They adopted two children: Dixie and Richard. Jacob and Mary were members of the Englewood Congregation

from 1945 to November 18, 1950, when they were lettered out to the Eldorado Congregation. Jacob was installed a deacon in the early 1960's and served in that capacity.

The family moved a lot within the Darke County area. Jacob worked for Miller Brothers, running heavy equipment and also worked for Brumbaugh Contractors as an equipment operator. When the Eldorado Congregation dissolved, they moved their membership back to the Englewood Congregation. In 1972, Jacob and Mary moved to Pennsylvania and were members with the Frystown Dunkard Brethren Church for three years. Within that length of time, Jake had retired but did a lot of odd jobs for members of the church and people of the community and he had plenty of upkeep on his two properties that he had purchased.

In 1975, Jack and Mary moved to Florida, the "Sunshine State". They were there for ten years. They enjoyed their winter company from the northern states and helped organize the first Dunkard Brethren communion at Homestead, Florida in January of 1977.

In the spring of 1985, they decided to move to Mississippi to be closer to Mary's sister, Miriam. While they lived there they saw the beginning of the Pine Ridge Dunkard Brethren Church.

In October of 1990, Jacob and Mary joined with the Old Brethren Church. In 1998, Jacob and Mary moved back to Greenville, Ohio so they could be closer to their church people.

Mary Anna (Brumbaugh) Gibbel died October 24, 2007 at the Rest Haven Nursing Home of Greenville, Ohio.

Jacob D. Gibbel, Jr. died October 25, 2009 at the Rest Haven Nursing Home of Greenville, Ohio. His allotted time here on earth was 87 years, 9 months and 21 days. Jacob was preceded in death by his wife, Mary, a daughter, Linda Louise Gibbel, a brother Rufus Gibbel and two sisters: May (Gibbel) Myers and Amy (Gibbel) Kegerreis. Jacob is survived by a daughter Dixie Heisey and husband Duane of Pendleton, Indiana and a son Richard Gibbel and wife, Barbara of West Milton, Ohio; five grandchildren; eleven great-grandchildren and two great, great-grandchildren.

Funeral service was Thursday, October 29, 2009, singing "Safe in the Arms of Jesus" as the opening hymn. Daniel Beery compared leaves to our mortal bodies. Leaves show up on trees in the early

spring, they grow to their full capacity and wither and die in the fall. Likewise we are born into this world, we live out our allotted time and we die. His topic theme was "Beauty of Death."

B – Blessed are the dead which die in the Lord; Rev. 14:13a. Time is opportunity that we can have.

E – Eternal life, we can have if we have served the Lord; II Cor. 5:1.

A – Abiding in Christ will be permanent if we are truly attached to the vine; John 15.

U – Understanding it all by and by as we meet the Master face to face; I Cor. 15:54-58.

T – Triumphant over the grave; I Cor. 15:54-58.

Y – "Yea though I walk through the valley of the shadow of death, I will fear no evil..."; Psalm 23:4.

Death is beautiful if we have Christ as our pilot and we serve only Him! Closing hymn was "Shall We Meet Beyond the River".

Interment was in the Mote Cemetery, Pittsburg, Ohio. While the grave was closed by family and friends the audience sang "Remember Me". This hymn was the last song that was sung around Jacob's bed just before his passing. Thomas Royer had the closing remarks after the grave was closed.

NEWS ITEMS

NOTICE TO PRESIDING ELDERS

The Editor will need any corrections, additions, or deletions of information for the February issue of the Bible Monitor. This includes the Ministerial List, the Deacons List, contact information for the congregations or directions to the meeting places of the congregations. This information needs to be supplied by the Presiding Elder or his designate by December 23, 2009 so the February issue can be as accurate as possible. Thank you. The Editor.

NOTICE TO TREASURERS OF THE BOARDS

This is a reminder to the Treasurers of the various Boards that they need to close their books December 31, 2009. As soon as possible after the New Year they need to send their reports with

supporting material to the members of the Financial Review Committee for their review. This needs to be accomplished in time for the financial reports to appear in the 2010 General Conference Program. The members of the Financial Review Committee are Tim Kasza, 2500 Buchanan, Shelby, MI 49455, 231-861-5393, tkasza@txbi.net and Paul Heisey, 20095 Road K, West Unity, OH 43570, 419-924-5192, pheisey@verizon.net. Thank you.

HART, MICHIGAN

We rejoice six were received by Christian baptism, Sunday, November 1, Jack and Rachael Wattenhofer and two children, Jasmyn and Reuben, also Danessa Horst and Naomi Marks.

Please pray for these young souls as they meet the challenges of the Christian life, that they will grow strong in the Lord.

Also pray for our congregation in our community outreach; more specifically the Hispanic people here. Our Sunday A. M. services are interpreted into the Spanish language the past couple months.

God Bless you,
Sister Nancy Marks, Cor.

THANK YOU

Thank you for the care that you showed to our family. All of the support that we have received since Jay's death has made us feel loved and blessed. We serve a God who has said, "For I know the plans I have for you, plans for welfare and not for evil, to give you a future and a hope." We miss Jay daily, but we also have peace that this event did not catch God by surprise and we can claim this verse as a promise from God to us in this moment.

Tina, James, Nicholas, Chelsea, Elliana and Matea Weiler

ADULT SUNDAY SCHOOL LESSONS FOR FEBRUARY 2010

Feb. 7 – Responses to Grace: What is Mine? – Jonah 4

1. God saved Nineveh in chapter 3, but He had yet to save Jonah. What was Jonah's problem?
2. Discuss Jonah's relationship with God and compare it to your own.

Feb. 14 – The Lord is Coming! – Micah 1

1. Discuss the sorrow of God over His disobedient people, especially the phrase, "her wound is incurable."
2. Does the certainty of coming judgment cause us to mourn over lost sinners as Micah mourned over Israel?

Feb. 21 – Punishment Promised – Micah 2

1. Name some of the sins committed by God's people, and discuss those sins found in our present age.
2. This chapter ends on a note of hope. Discuss this hope and how it applies to us today.

Feb. 28 – Horrors Result from Unfaithful Leaders – Micah 3

1. The third chapter is directed to the leadership of Zion. What part did they have in the country's disobedience?
2. Discuss the importance of Godly leadership.

**YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR
FEBRUARY 2010**

Feb. 7 – Duty – Luke 9:18-26, Rom. 12:1-21

1. Compare our duty as Christians to that of Christ.
2. Christ was able to see the results of His obedience. How do we know that we are doing the right thing?

Feb. 14 – Our Hearts – Prov. 4:20-27, Matt. 15:18-20, Luke 6:43-49, Romans 10:1-11

1. In getting to know God, when does head knowledge first become heart knowledge?
2. What are some of the things we must do in order so our heart would be established with grace?

Feb. 21 – The Open Door – John 10:7-10, 14:1-6, Romans 5:1-11,
Heb. 10:16-25

1. Jesus says, "I am the door." Looking at the scriptures given, discuss all the things that Jesus does for us when that door is opened.
2. Try to name as many things as you can that we receive through the work of Christ.

Feb. 28 – Hindrances – Gal. 3:1-8, 5:7-9, Heb. 12:1-6

1. What is a hindrance, and what can hinder us in our Christian walk?
2. How can we tell when we are being chastened of the Lord?

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BIBLE MONITOR

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FEBRUARY, 2010

NO. 2

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

IT WAS FOR YOU AND ME

He came from realms of light above
The Savior of the lost to be,
To show a darkened world his love;
It was for you and me.

In dark Gethsemane he wept
And prayed in bitter agony,
While his disciples, weary, slept,
It was for you and me.

The Lord of life, for sin he died,
Was crucified on Calvary,
For those who did his name deride,
It was for you and me.

Not long could death's dark door enclose
The Lord of life and liberty,
The conqueror of death he rose,
It was for you and me.

-Ada Blenkhorn

FREEDOM

Americans are envied throughout the world because of their political, economic, intellectual and religious freedom. Although that freedom may not be as absolute as some would wish, it far exceeds the freedom granted to people in most countries. Even in many highly civilized and literate lands, the people are not allowed the freedoms that are taken for granted in the United States. Currently First Amendment Rights are fairly broadly interpreted, so few are denied the privileges that they desire.

Accompanying these freedoms are responsibilities for the right use of these freedoms. They cannot be used by one person, class or section to deny the same freedoms to others.

Freedom carries with it the need to preserve it, which can only be done by using it in a responsible way.

Freedom is not the same as license. Freedom comes with responsibilities. License only fulfills lusts. Some have misinterpreted freedom to mean that they can do whatever would please them. They have no regard for morality, or right living. They desire to do whatever they wish, whether helpful, harmful or awful. License without restraint establishes the law of might making right. The strong, the aggressive and the flippant often overpower those who live according to God's direction.

This type of freedom is far different than the freedom that is given to those who are in

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Christ. The Christian's freedom, while greater than the freedoms secured in this world, is different than that which is obtained by strength, might and aggression. The freedom a person finds in Christ is a Spiritual freedom that is not dependant on the political, economic or intellectual freedom enjoyed by that person. Even under oppressive regimes, Christians are free. Their freedom from sin, frees them to serve Christ and their fellows.

The Apostle Paul was often persecuted, mistreated and imprisoned. Despite his lack of physical freedom, he used his bondage to bring Spiritual freedom to others. While imprisoned in Rome, he was able to deal with and encourage those who sought him. He was able through his epistles to encourage, direct and enlighten those to whom he wrote.

He offered himself as ready to die for the faith. He would have preferred death over continuing in this life, yet he thought it important that he live so he could instruct those disciples he had made across the Mediterranean world. He wanted his imprisonment to be an encouragement to those who were not in bondage to be free in serving

their fellow believers. He hoped others would follow his example and give themselves for the sake of Christ.

Paul spoke of freedom as something far different than the freedoms, privileges, and lusts that are the usual desires of those who chafe under supposedly difficult restrictions. Paul desired to be free to give himself in service, while many only want to be free to do what they want to do to please themselves.

Jesus, the Son of God, had freedom that transcended this world's ideas of freedom. Instead of coming to Earth as a ruler, He came as a servant. Although the greatest of all Kings, He became the servant even unto death, even the death of a criminal on the cross. His death was not for any sins, crimes, or disobedience that He had committed, but for even those who had abused Him, that they could be free.

While He could have called legions of angels to deliver Him from the misdirected abuses of men, He instead yielded His physical freedom so He could fulfill His Father's plan. It would be expected that the Son of God would have the freedom to do His own pleasure, but Jesus

instead yielded not only to men but also to His Heavenly Father to do His will. His yielded freedom became the basis of our own Spiritual freedom.

Our Spiritual freedom is a freedom to yield to the direction of God through His Word, the Bible. It is a freedom to yield to our fellow believers, through serving them. It is a freedom from the snares and sins that Satan continually would try to use to tempt us. This freedom frees us from the desires and

devices of the world around us. This freedom gives us access to our Heavenly Father through prayer, study, meditation, and service.

Spiritual freedom does not give us license to do our own thing. It does not allow us to take advantage of even those who would persecute us. License is not a part of the Christian's life.

Are you seeking Christian freedom or social license?

M.C.Cook

PRAYING THE LORD'S PRAYER

As we forgive our debtors

Part 7

At this point in the Lord's Prayer I have serious work to do. Do I really want the Lord to forgive me...according to, as soon as, in like manner,

so that, to wit, and while...I forgive others? I had best set the standard high and forgive frequently, completely, and quickly.

To live above with saints we love

Oh, that will be glory!

To live below with saints we know,

Well, that is another story.

We touch each other's lives in dozens of ways, directly and indirectly, accidently and purposefully, at work, on the highway, in families and in churches. Sometimes that contact hurts. In the hierarchy of pain I would

start with a drunk driver killing my husband or child. Not too far down the line would be wounds – either physical or emotional – inflicted on a child by a parent or family member. The anguish in these incidents cannot be com-

pared to the grudges and piques of a smashed fender or the fact that my daughter is over-looked for a solo part in the chorus. And yet the solution is the same for all grievances – forgiveness.

Do I want to be forgiven? In Matthew 6:14-15, Christ clearly states, "If ye forgive men their trespasses, your heavenly Father will also forgive you." The point in reverse is, "But if ye forgive not men their trespasses, your heavenly Father will not forgive your trespasses."

Jesus states in verse seven of Matthew eighteen that we live in a world of offences, "but woe to that man by whom the offense cometh!" Whether to a child, a co-worker, or someone in line with me at the checkout counter I should strive to not willingly or knowingly be the offender. When I find myself to have offended, my Christian duty is to quickly say, "I am sorry, please forgive me." And make monetary restitution if necessary. There is no merit in being defensive.

The Israelites had their Cities of Refuge for unintentional murderers and death by stoning for the grievous offender. Today the civil law has their prisons and electric chairs, but as an individual I can forgive the hurt

an intruder causes my family. Early in the tragedy, with God's grace I can say, "I forgive." To live that out over the next weeks and months when surrounded by daily reminders of the loved one's absence, is hard work. More important than the words of forgiveness is the willingness to bless and wish only good on the perpetrator. Bitterness is then replaced with blessing. It is God's way. It takes time, and cannot be rushed. Even as I seek a forgiving spirit to dominate, God will open doors to bless my offender. God is aware of the circumstances that brought us together – the offender and the offended – and He will bring healing.

Thankfully, few of us have to walk the journey of forgiveness because of the wrongful death of a loved one. More often we are buffeted for our faults, maligned rightfully or wrongfully, or maybe misunderstood. I am not to stuff my pain and say it really does not matter. As I acknowledge that the hurt is real and then bless, pray for, and feed the offender, I avoid the gall of bitterness. Peter tells me to take it patiently. It is more important that I bless the offender than it is that I speak the forgiving words.

The action of offering a blessing can actually take place before complete forgiveness is felt.

And I am richly blessed because I have touched all nine points of the Beatitudes: I have mourned, I am meek, I hunger and thirst after righteousness, I have been merciful, I am pure in heart, I have been a peacemaker, I have been persecuted (read that hurt) and I have been reviled. I am blessed and forgiven.

"Forgive" means to forsake, lay aside, omit, remit, and yield up. There is nothing magic here and no secret meanings. True forgiveness means blame has

been erased.

Matthew eighteen outlines what I need to know about forgiveness. I am to act as a little child (without rancor), to be the initiator (go after that lost sheep), to confess brother to brother (without the aid of the civil court), to forgive often (490 times or no limit), and without regard to the diminution of the enormity of the offense (one hundred pence or ten thousand talents).

Because...God for Christ's sake hath forgiven me.

Sister Mary Sue Moss
Dallas Center, IA

BRING HIM UNTO ME

Mark 9:19

He had a terrible affliction. He could not come to Jesus by himself. His family, whose love and concern for him was immeasurable, had taken him to the disciples, whom Jesus had given authority over evil spirits and diseases, yet they could do nothing. The disciples had failed. Everything else had failed. Jesus called the disciples "faithless" because they failed to exercise the authority the incarnate God had given them. How

is our faith? Where is our faith?

Jesus said in Matthew 28:18-19, "...All power is given unto me in heaven and in earth. Go ye therefore...." He spoke this to the disciples, and they failed. He sent out the twelve and He sent out the seventy. We should read these sections of scripture thoroughly. The young man in Mark, chapter 19 proved to the disciples that they did not have the faith necessary to heal him. There was only one remedy.

"Bring him unto me!"

Our children are great blessings to us, but often there is a great deal of heartache involved in dealing with them. Sin reigns in the hearts of the human family, and it keeps us relying on ourselves instead of Christ. We must bring them to Jesus. We cannot heal them or save them, but we can intercede for them. He is able when we are not, and He is able when we are. Jesus can heal the stricken body and the sin-sick soul. But in today's world, people refuse to hear the gospel or darken the door of a church gathering. Humanism has become the reigning religion of the land. Rely on yourself and if you cannot succeed then go to the government. The government will always help you, but at a cost you probably cannot afford. Sometimes that cost involves your faith. We need to bring them to Jesus, all of them.

When we look at the Day of Pentecost we see the disciples finally able to do all that Christ commanded. When they were sent out the first time, they did not give Jesus Christ the honor and glory, but reveled in the glory themselves. When Jesus preached the Sermon on the

Mount, He was showing us that we could not do these things without Him. It created in us a sense of despair and we threw ourselves at His feet. We must see it. We cannot heal them. We cannot save them.

Why do we see so few coming to Jesus? It is because our hearts are not broken for the unsaved, for the young people of the church as well as the world, and for people in general. We must never give up; never cease to pray for them until we cease to breathe! No case is hopeless, but many require our faithful intercession. Jesus said, "Bring them unto me!"

May we be driven to our knees because of the love of God and the love we have for our loved ones! Many unsaved seem so far away from us. We must bring them to Jesus. Just as the man who was carried to Jesus by four of his friends, he could not go on his own! Jabez begged God to "enlarge my coast", not for selfish reasons, but to honor God, and it was done. (1 Chronicles 4:10) Let us be guided by divine love. Let the strong current of the Holy Ghost bring us to our knees before Him. He delights to comfort us. He delights to satisfy our

longings. Hasten to Him. He awaits.

Isaiah 53:4, "Surely he hath borne our griefs and carried our sorrows...." Matthew

8:17, "...that it might be fulfilled which was spoken by Esias the prophet, saying, Himself took our infirmities, and bare our sorrows...."

Arise, my soul, arise,
Shake off thy guilty fears,
A bleeding sacrifice in my behalf appears
Before the throne my surety stands,
My name is written on His hands.

My God is reconciled,
His pard'ning voice I hear;
He owns me for a child, I can no longer fear;
With confidence I now draw nigh
And Father, Abba, Father, cry.

-Charles Wesley

Brother Lynn H. Miller

JOSEPH PRESENTS JACOB TO PHARAOH

Rudy Cover
Genesis 47: 1-12

Jacob and his sons were in Egypt. They had come a long way with their wives, their children, their possessions, and their herds. The cities of Egypt were probably larger than any they had ever seen. They were used to dwelling in tents. In Egypt were beautiful buildings of stone with carvings of every description. What a sight this was to the people of the desert. This is where Joseph lived and

was ruler over all this great land. This was the country which in years of plenty had stored up corn in large storehouses. Now that the famine had come everyone had plenty to eat. It had all come about through Joseph who trusted God and God had revealed unto him the things that should come to pass. Pharaoh was well pleased with Joseph and when he heard that Joseph's

father and brothers had come to live in Egypt he wanted them to have the very best land. This was the land of Goshen; an irrigated delta land on the river Nile. Here they could grow all kinds of crops and have good pasture for their flocks.

Joseph loved his father, Jacob, and brought him unto Pharaoh, the great king of Egypt. The Bible says that Jacob blessed Pharaoh. This may mean that he said, "The Lord be with thee," as the custom was then or he may have prayed to God to bless and care for Pharaoh. Pharaoh had been good to Joseph and had also given Jacob and his family a secure place to live in this time of famine. At least we know that Pharaoh was well pleased that Joseph's father had come to see him. Pharaoh asked Jacob how old he was and Jacob told he had lived for one hundred and thirty years. Jacob was a wanderer, like

Abraham and Isaac before him. God had promised them the land of Canaan for an inheritance and they were seeking for it. Jacob's life had been full of trouble but in many ways the Lord had blessed him and taken care of him.

As long as Joseph lived and the Pharaoh of that time ruled, Jacob's people had peace but after Joseph died another Pharaoh rose up and the children of Jacob, now called Israel, were not treated so well. They finally became slaves to the Egyptians and four hundred years later another man of God called Moses, with God's help, delivered them.

Sometimes it seems like God has forgotten His people but God never does. We must trust God completely because He knows what is best for us.

Selected from the
May 1, 1975
issue of the Bible Monitor

THE FIRST LOVE

Jesus, speaking through the Apostle John, wrote to the seven churches of Asia. The first was Ephesus. He praised them for their virtues, work,

labors, patience, and that they could not bear them that are evil, and tried them which say they are apostles and found them liars. "Nevertheless I

have somewhat against thee because thou hast left thy first love...Repent or I will remove thy candlestick."

I John 4, the whole chapter speaks of love among brethren. Verses 20-21 are especially strong. "If a man say I love God and hateth his brother he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

This sounds very simple, but I have seen good brethren grow bitter toward one another, loving husbands and wives separate or still live together, but seem to barely tolerate each other. Why is this lack of love? It can happen in the home or in the church, in the school or in the workplace.

First in the church: Satan realizes that if he can destroy the love in the church he has destroyed its usefulness to God. When we joined the church we promised to hear the church. I speak of the local congregation. There may be some instances that the church rejects plain gospel teachings and we need to look for another

church but most church splits could be avoided if love were prevailing.

I believe that it was Alexander Mack who made the statement, "The truth lies safest in the hands of the common people." And we need to recognize that the final authority of a congregation lies in the council decision. On doctrinal decisions they need to follow scripture, but many quarrels are not doctrinal in nature.

For many years my two brothers and I rode together to our official council. Usually there was much discussion and some differences of opinion. On the way home Amos often remarked, "Well, everything went my way this evening; of course, I had to change my mind on a few things." We sometimes find it so hard to change our minds. Amos has gone to his reward some years ago but our young officials know the story and sometimes after a council meeting I hear the quotation, "Well everything went my way this evening; of course, I had to change my mind on a few things." We need to recognize that the decision of the majority is safer than the opinion of the few even if we

are one of the few.

When John speaks of leaving our first love he may be referring to our love for God. This means that we have a tendency to cozy up to the world. This applies to the places we go, and the way we appear. I have heard it argued that God looks on the heart and does not care what we look like on the outside. I do not believe this for the outside reflects what is in our hearts.

But even if God does not care what we look like on the outside the world certainly does. Read any fashion magazine! Even more important is the effect on our heart of leaving our first love. We think less and less of God. We read His word less. We pray less. And we enjoy the things of the world more.

How do we increase our love for God? How do we increase any love? We get better acquainted. Years ago I found myself attracted to a beautiful young lady. I wanted her to love me more. What did I do? I planned to spend time with her! It worked! She finally agreed to become my wife. This works even better in our relationship with God. When I

spent time with the young lady she became aware of some of my imperfections but God has no imperfections.

John may also have been speaking of our first love toward our brethren. This may be a different matter, for while God has no imperfections our brethren do. The fact remains that all of us have some imperfections, but all of us have some good points also. We can choose to spend our days brooding over our brothers' faults or we can search for good points. This applies to our wives also. Most of them have some faults but all of them have some good points also.

We can spend our days brooding over faults or we can spend our time seeking and thinking of things that we appreciate which cause our love to increase. We may find it hard to locate something that we appreciate but that is what makes it sporting. And when you find one thing start searching for the next. After all what sportsman would enjoy going out in a pasture and shooting an old cow? That would be a sadist, a maniac. So is one who goes about talking about faults in other people. The true

sportsman loves to find a difficult object and bring it home. So is he who points out a good point in a brother. If we would search for good points in our brother as carefully as we look for faults we would have much better relationships.

Satan tries to use jealousy to divide us. I remember as a youth I was assistant teacher of a Sunday School class. At a teacher election another was elected in my place. A wave of jealousy swept over me. Then I recovered, saying to myself, "If you feel like that you certainly are not fit to be a teacher at all." And just then I heard my named announced as teacher of another class.

Titus 3:1, "If a man desire the office of a bishop he desireth a good thing." There may be nothing wrong with wanting an office but the problem lies in the way in which we seek it. We should strive to make ourselves worthy of the office and trust God to call us to it if it is His will. An office in the church is not necessary to be useful. We need to prepare for usefulness by studying God's word and purifying our personal lives.

But what if there is a broth-

er I just can't love? There are a number of things that help. Pray for him! I do not mean pray that he stops the thing that annoys us, but that God would bless him and draw him closer.

We had a brother whose job was stocking shelves at night, just he and one other man. The other man played his radio with rock music, full volume. Finally the brother asked God to intervene. The next evening the man had an accident on the way to work. No rock music that night but in a few days he was back and played as loud as ever. The brother prayed, "Lord I didn't mean to harm him. Please do him good instead." Soon after the man was moved to a better daytime position and there was no more music at night.

You cannot continue to dislike a person for whom you pray fervently. Praise him to himself and to others. Years ago if I had a problem liking a brother I would sit beside him at Lovefeast. After we had communed together I felt much better toward him. (I mentioned this once in teaching Sunday School and someone told me that he would watch who I

sat beside. I told him that I no longer practiced it as I had run out of Brethren that I had a problem liking.)

A final method is to do something nice for the person we do not like. We naturally think that receiving a gift makes us love the person giving it, and it should, but when we give something valuable we are investing in that person and the more we invest in something (someone) the more we love and value it.

Those outside the church can feel the love or lack of it. They feel no desire to join a church where there is a lack of love but the feeling of love is a strong drawing point. Years ago I knew a woman whose husband was dying of cancer. He was divorced before he had married her. Now he repented agreeing to live separately. After he died she started attending church and soon asked to be baptized. Two ministers visited her to explain what church membership meant. During the discussion one of them asked, "What made you decide that

you wanted to be a member of this church?" Her reply, "I feel the love there!"

One of the problems of a quarrel is that I remember every word that the other person says, the bitterness of his tone, and the expression of his face. But I do not remember my own. If we had a tape recording of the quarrel I believe that we would be very surprised at how bitter our voice sounded. I believe it would be a big help if every time we started to argue we would stop until a recorder was set up!

Because each person remembers what the other said and forgets what he said, each person honestly believes he is entirely in the right and the other entirely in the wrong. There have been times that after hearing both sides of the quarrel; they were so different that I had trouble realizing that they were talking about the same quarrel.

Charles E. Lehigh
2590 Grandview Road
Hanover, PA 17331

NEWS ITEMS

2010 GENERAL CONFERENCE

The 2010 General Conference of the Dunkard Brethren Church will be held, the Lord Willing, June 5 through 9 at the West Milton Christian Center on Jay Road near West Milton, Ohio. More details to follow. Reservations should be sent to:

Brother Don Hostetler
3925 Kilbourn Road
Arcanum, OH 45304
Telephone: 937-692-5443
e-mail: D9Hst@aol.com

The Locating Committee

NOTICE

All queries, reports, financial reports and any other business for General Conference need to be in my hands by April 15, 2010. Thank you.

Writing Clerk of General Conference
Brother Milton Cook
1138 East 12th Street
Beaumont, CA 92223
Telephone: 951-845-6231
e-mail: m.cook1@juno.com

ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2010

March 7 – Promise of Restoration – Micah 4

1. Is this chapter talking about Christ's first coming or His second?
2. Are verses 11-13 talking about the Church or what is the fulfillment of these verses?

March 14 – A Savior for the World – Micah 5

1. What is the work of the Savior according to this chapter?
2. Do you see the position of the Church in this chapter?

March 21 – What Does the Lord Require? – Micah 6

1. Why does God seem unhappy with the people?
2. For what is God really looking?

March 28 – The Dearth of Righteousness – Micah 7:1-10

1. What are at least two complaints of the Church in verses 1-7?
2. What comfort is offered to the suffering Church?

**YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR
MARCH 2010**

March 7 – Love – I Cor. 13

1. What is Paul trying to tell us regarding our use of gifts and love?
2. How many characteristics of love can you come up with?

March 14 – Values – Josh. 24:13-15, Jer. 5:1-4, Rev. 3:14-22

1. When is the best time to establish your values? Can you decide too early? Can values change with time?
2. What are the results of not having values/convictions?

March 21 – Our Prayer Life – Dan. 6:10, II Chr. 7:12-15, Matt. 7:7-11, Matt. 26:40-44, Rom. 8:26-34

1. Do you have: a habit of prayer, method of prayer, and purpose in prayer?
2. What are some ways to keep from sleeping when praying? Postures? Times? Locations?

March 28 – Christianity – Rom. 5:1-11, II Peter 1:5-11

1. In light of all that Christ has done for us what is the proper response to suffering and trials? How are these things used to mature us?
2. Is the list in II Peter a series of mile markers? A process we face in each stage of growth? A random list of characteristics of people who are mature? How are they meant to help us?

FEBRUARY 2010

STANDING INFORMATION

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper will be excluded.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed.

GENERAL MISSION BOARD

The following tracts are free:
Please order from closest distributor:

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Robert Carpenter
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Dallas Center, IA 50063

Mark Cordrey
525 West Grayson Road
Modesto, CA 95358

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Which Is The Right Church?
The Service Of Feet Washing
As A Religious Rite
What Shall I Do With The
Commandments Of Jesus
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No charge for the following:

Polity Booklet

Instructions for Applicants

Baptismal Certificate Blanks

Credential Blanks

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the writer.

1. Become familiar with the Editorial Policy and do not use subjects or statements, which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long

involved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by setting in the first line of each paragraph about the space of three letters

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as, "thot" for "thought", "2" for "two", "&" for "and", "etc." for "and so forth".

6. Write or type on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet; leave at least a one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references. Please copy wording and punctuation just as it appears in the King James Version of the Bible. References to be given thus: book, chapter, and verse. "Jesus wept." John 11:35.

8. Frequent mistakes we find: "beleive" for "believe"; "recieve" for "receive"; "ore" for "or"; "&" for "and".

DIRECTORY OF INFORMATION

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9. In submitting selected material, give the name of the author and publication in which it appeared, if known, secure permission to use copyrighted material and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your editor should have this item at least forty five days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, "In Memoriam".

12. Read these, then write.

FIXED COMMUNION DATES

Third Sat. March - Quinter, KS
Sat. before Easter - Pleasant Home, CA

First Sat. April - Dallas Center, IA

Third Sat. April - West Fulton, OH

Third Sat. April - Grandview, MO

Last Sun. April - Bethel, PA

First Sun. May - Waynesboro, PA

Third Sun. May - Lititz, PA

Fourth Sun. May - Shrewsbury, PA

First Sun. Oct. - Walnut Grove, MD

Third Sun. Oct. - Lititz, PA

Fourth Sat. Oct. - CornerStone, OH

Last Sat. Oct. - Pleasant Home, CA

Last Sun. Oct. - Bethel, PA

First Sun. Nov. - Shrewsbury, PA

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GOSSIP, BOTH, VERBAL AND BY MAIL

A. Elders, other officials and all others are admonished that being busybodies in other men's matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and

work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about those matters.

B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either

to members, who were not present, or to outsiders, is irregular and un-Christian and should not be indulged in.

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LOCATION OF CHURCH HOUSES

BETHEL, PENNSYLVANIA

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

CLEARVILLE, PENNSYLVANIA

The Clearville Congregation is located in South Central Pennsylvania, 16 miles south of Everett and about six miles south of Clearville. From Everett take Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are held every Sunday at 10:00 AM.

CORNERSTONE, OHIO

Located at 5430 Greenville Falls-Clayton Road, Covington, Ohio. Those traveling on I-70 exit unto North I-75. At the junction with Route 36 exit to West 36 and proceed through Covington to

the junction of the Greenville Falls-Clayton Road with Route 36. Turn left to the church. Those traveling on Route 48 go to Covington and turn unto Route West 36 and proceed as above. Those traveling on Route 127 should exit unto East 36 near Greenville and proceed to the junction with the Greenville Falls-Clayton Road and turn right to the church.

DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt.44 onto Quinlan Avenue at west edge of Dallas Center. The church is located at 2323 Quinlan Avenue, three-fourth mile north on the west side of the road.

GOSHEN, INDIANA

Located on Green Road, one block north of County Rd 130. Take U.S. 33 or Indiana 15 to Goshen. Turn west at police booth. Four blocks beyond bridge, turn right on North Indiana Ave., go one block. Turn left on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1.5 miles south to 140th Street. Turn west and go to second street, turn south one block.

HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one half mile to church on left side of road.

LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right.

McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. #50, then one mile north.

MOHLERS, PENNSYLVANIA

Mohlers Meetinghouse - Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the South take the Rossmoyne/Wesley Grove Exit off Route 15. Make a left onto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one-half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

MT. ZION, PENNSYLVANIA

Services are held at the Kimmerlings Grange, 1529 Mt. Zion Road, Lebanon, PA.

From the west, Follow I 78 to Exit 6, turn right off of exit. Go to stop. Turn left onto US 22. Go to stop and turn right onto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

From the south, Take 501 north to 422 west, turn right onto Narrows Drive, (right after Unclaimed Freight). Go to second stop; turn right onto Mt Zion Road. Go 0.2 miles to Kimmerlings Grange on right.

From the east, follow I78 to Exit 8, turn left off of exit onto US 22. Go to stop. Turn right onto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions: Coming from the north or south on Highway 99 take the Briggsmore Exit and proceed east on Briggsmore Avenue for approximately five miles. Turn left at the Roselle Avenue signal. Turn right at the first stop sign unto Merle Avenue. Turn left at the stop sign at Fine Avenue, approximately three-fourths of a mile. Turn right onto Sharon Avenue. At the end of Sharon Avenue turn right into the church parking lot.

If traveling south on Claus Road, turn right on Merle Avenue. If traveling north on Claus Road turn left unto Merle Avenue. Go to Fine Avenue, turn right and follow above directions to Sharon Avenue.

PLEASANT RIDGE, OHIO

Located in Williams County, four miles west of West Unity, forty rods north of Rt. 20 Alternate. Two miles east of junction of Ohio Rt. 15 and U.S. Route 20 Alternate.

PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18 for five miles, turn left and go three miles south. The church is on west side of street near the square of Plevna.

QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

SHREWSBURY, PENNSYLVANIA

The physical location is: 216 North Main Street, Shrewsbury, Pennsylvania.

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at the Exit 4 (Shrewsbury Exit). After going down the hill on the ramp, turn left (west) onto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right (north) onto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of the road). There is a sign in the yard in front of the meetinghouse.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right onto State Route 851 (E. Forest Avenue) and follow the above directions. There is a sign in the yard in front of the meetinghouse.

SWALLOW FALLS, MARYLAND

Church address is: 2191 Swallow Falls Road, Oakland, MD 21550. Take Maryland Rt. 219 North of Oakland 5.5 miles or South of I68, 18 miles to Mayhew Inn Road. West on Meyhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland-Sang Run Road for .3 mile to the Swallow Falls Road. Turn right onto the Swallow Falls Road for .3 mile. The Church will be on your left.

WALNUT GROVE, MARYLAND

Church address is: 4000 Kump Station Road, Taneytown, MD 21787. From Littlestown, PA travel Route 194 south toward Maryland. After crossing PA/MD line (this is shortly after Kingsdale Firehouse on right), turn left onto second hard road on your left, which is Kump Station Road. Follow this road approximately one fourth mile to brick church house on right.

From Taneytown, MD, take Route 194 north three miles. Turn right onto Kump Station Road. Brick church house is on right, approximately one fourth mile.

WAYNESBORO, PENNSYLVANIA

Church is located in west side of town, on the corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Avenue, go two blocks and turn left on Third Street, church house is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio, located on U.S. Rt. 20 Alternate, 3.5 miles west of the junction of Ohio Rt. 108 and U.S. 20 Alternate.

ZILLAH, WASHINGTON

The Zillah Congregation meets at their Granger meetinghouse. Granger is approximately 5 miles east of Zillah. From Interstate 82, whether going east or west exit at Exit 58. If coming from east turn left, if coming from the west turn right onto Highway 223. Go 0.6 miles to East 3rd Street. Turn right on East 3rd Street and go 0.4 miles to Main Street. Turn right on Main Street and go one block to East 2nd Street. Turn left, the meetinghouse is first building on the left (south side) of the street. The address is 201 Main Street.

MISSIONS**TORREON NAVAJO MISSION, NEW MEXICO**

Located 23 miles southwest of Cuba, New Mexico. In Cuba, turn on State Highway 197. Follow Rt. 197 for 19 miles to a paved road leading to the left. This marked Mission Road and a mission sign is at this junction. Present personnel includes: Paul David and Sarah Skiles; Jason and Sheena Carpenter; Melissa Mummert and Abby Hawbaker. Visitors would be wise to notify the Mission in advance. Address: HCR 79, Box 8, Cuba, NM 87013-9701; telephone:

505-731-2292. If no answer call 505-731-2300 or 505-731-2341. Please contact for further information.

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOW HAPPY EVERY CHILD OF GRACE

How happy ev'ry child of grace,
Who knows his sins forgiv'n!
This earth, he cries, is not my place,
I seek my place in heav'n
A country far from mortal sight;
Yet, O, by faith I see
The land of rest, the saints' delight,
The heav'n prepared for me.

O, what a blessed hope is ours!
While here on earth we stay,
We more than taste the heav'nly pow'rs,
And antedate that day.
We feel the resurrection near,
Our life in Christ concealed,
And with his glorious presence here
Our earthen vessels filled.

-Charles Wesley

JONAH AND THE OLDER BROTHER

Human nature has not really changed much over the centuries. Although we may think of our ancestors as those who were above petty displays of petulance and ill-will, they probably acted and reacted about the same way as we do to various situations. They dressed differently; they had different occupations; their lifestyles were different, but their basic human nature was about the same as our own. When God created man with life and personality, He gave him a temperament that reflected man's exposure to the world around him.

There have been many changes in man's surrounding environment, but within he has changed little. Men of the past reacted with anger, fear, hatred, or gentleness, concern and love

when confronted with the situations of life. Thus the truths of the Bible are as important and applicable today as when first written. God understood men then and He continues to understand them now. They have not really changed. The lessons that applied to Noah, Moses and David, apply today.

From early childhood we have heard about Jonah and his obstinate desire to go the opposite direction from where God wanted to send him. We thrill at the miraculous adventure of Jonah in the stomach of the great fish prepared by God. We listen as Jonah confesses his sin and pledges his willingness to go where God would will. We amaze at Jonah's escape and his mission to Nineveh. The great

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revival, based on repentance, that swept Nineveh was thorough and brought a great change to the people of that great city.

As these events unfold, we thrill to the mercy of God and the belated obedience of Jonah. But Jonah was not as thrilled as we would think that he should have been. Instead of rejoicing in the salvation of Nineveh, Jonah was upset. When Jonah went to Nineveh after his second call, he did not really expect much would change, and the Ninevites would be destroyed. Jonah was shocked that God was serious in offering forgiveness and life to the Ninevites. He sat on the hill overlooking the city and pouted because of God's mercy. God gave him an object lesson involving the gourd, which had grown up to shade him. God challenged Jonah that he had more concern for the gourd than he did for the human beings of Nineveh. Jonah was belatedly willing to serve God, but he took little joy in how God used him.

A parallel event is recounted by Jesus in Luke 15:11-32. He tells of the Prodigal Son. Although well situated through his parent's provision, he had the young person's desire to go out into the world and to enjoy what had

never been permitted at home. He wanted his inheritance. With a heavy and doubting heart, the father had given the son what he desired.

The son took his leave of all that was familiar, including the admonitions of his father. He was free to do what he pleased. He went as far from home as he could where he used up his resources in riotous living. He was finally brought down to feeding swine. He even envied the hogs the carob husks that they were fed.

As he considered his rather desperate situation he began to think of what he had left behind at home. He began to think that even being a servant in his father's home would be better than what he was currently enjoying. He determined he would return home.

His determination carried him home to whatever future his father might design for him. To his surprise, his father not only gladly welcomed him but gave him a ring, a robe and a celebration. The father's mercy was the same as the mercy shown by God to the Ninevites. He rejoiced in the son's acceptance of that mercy.

But like Jonah, the father's older son was not pleased with

the father's ready welcome of the prodigal. This greatly displeased the older brother as he recounted his years of faithful service and the dissipation of the younger brother. The older brother had been faithful in his service but his heart had been robbed of its mercy and joy as he focused on his deeds above the love and mercy that should have been within his heart.

The father was greatly displeased at the older son's unkind rejection of his brother. Apparently the older son would have preferred punishment to be given

his brother rather than the mercy so willingly offered by the father. The father counseled the older son that his faithfulness would be honored, but that he should have developed a heart of mercy and love.

We need to be careful that the attitudes we develop in our Spiritual lives do not mimic the attitudes of Jonah and the older brother. We must be obedient, but we must never forget the weightier matters of judgment, mercy and faith.

M.C.Cook

SOMETHING MORE THAN GOLD

Prov. 2:4-5, "If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God."

The other day I was in Or-tum, and we were walking in the mountains, visiting different church members, waiting for Bible Study to begin. I was talking to a couple of the youth boys, and they were describing to me how people pan for gold. They pointed way up in the mountain, and showed me a cave. They said that you have

to go all the way up and dig out certain rocks there. You put the rocks and dirt in a bag. Then you carry the rocks and dirt down to the river. After that, you have to grind up the rocks and dirt into a powder; next, you wash them in the river. After washing and washing, eventually you'll see the tiny speck of yellow that is gold.

The boys started laughing and looking at each other. I asked them what they were laughing about. "Oh, it's a funny story," one of them said. I told them to tell me; I wanted to laugh

too. So the one boy proceeded to tell me a long tale about their adventure in panning for gold.

He said that one day he convinced a few of his friends to go with him and search for gold. They grabbed their sacks, and climbed up the mountain. There, someone (whom they were not sure they trusted) told them how to find the right rocks. So they filled their sacks and proceeded down the hill. Now, if you have ever climbed in the mountains much, you know that walking down hill is hard enough, without carrying a sack full of dirt. While going down the mountain, one of the boys decided that this was too much work and he left the party with his small bag and went home. Then the other two struggled along by themselves. Both boys described with hilarious gestures how their legs were shaking and their backs were soooo tired! Finally, one of those boys decided he had enough; he was going to dump his dirt on the ground and go home. He was just too weak and tired! This put the first boy in a real predicament; what was he to do now? He knew there must be gold in the sacks! His was already heavy, but he could not stand to see the other boy dump

out his sack. He thought of just carrying the other boy's, but which one had the gold? Could he really leave his behind? Finally he decided to carry both of them. At long last the two boys struggled to the river where they proceeded to grind the rocks and wash the dirt, looking for gold.

I must say, the funniest part of the story is that after all day of work, they received 70 shillings!! Unfortunately, this is less than a dollar. We all laughed and laughed at that story.

But it made me think; you know this is how some people see the Bible. Maybe they see it is a lot of work to study, and to read, and to meditate, and at the end of the day they do not feel like they get a lot. I asked the boys, "If you had gotten better instructions, do you think you would have had more success?" They thought they would have. They really were not sure what to dig, or how to wash, or even what they were looking for! Some people approach Bible study in the same way. They think as long as they open that thing, in the reading of it they are going to get something. Believe me, I am sure you will! But as the Bible says, we need to search

for wisdom as a treasure; we need to pursue it as something valuable. It is only then that we receive the knowledge of God.

So let me encourage you to keep studying, and seek advice from those who know how to get the nuggets of truth. Maybe your friends will get tired and tell you that it is not worth it. In those times you may have to carry the

load for both of you. Show him that although the way is hard, it is worth it. And you will find that with practice, you will get better in the Word. Understanding gets easier, and you will discover many rich blessings in spending time in the Word of God.

Serving Our Lord in Kenya,
Brother Jeremiah Johnson

PRAYING THE LORD'S PRAYER

And lead us not into temptation

Part 8

Is it the nature of God to lead us into temptation and then to respond to our begging and pleading so He can in mercy free us from its clutches? I think not.

These words seem to be more of a statement that there will be temptations and trials even after we have sought the Father in Heaven, hallowed His name, acknowledged that the kingdom is within us, followed His will, been daily in His word, and forgiven often and completely.

Jesus' admonition and warning in Matthew 26:41 was, "Watch ye and pray, that ye enter not into temptation: the spirit is willing, but the flesh

is weak." Peter did not hear those words that Jesus prayed over his body huddled in sleep. He was, however, very much awake when Jesus spoke the words, "The cock shall not crow, till thou hast denied me thrice." This was not a back door temptation of the mind, but a frontal attack in public with witnesses. Peter failed the test three times, as Jesus said he would.

The damsel that kept the door asked Simon Peter if he was not one of this man's disciples. The words, "I am not," came to Peter without thought. "I know not what thou sayest," was defensive and a lie. Peter repeated the same sentiment to the fellow warming his hands at

the fire, but he added an oath. Did Peter know that the third person to question his identity was kin to the servant whose ear he had lopped? Was he not also feeling a little battled by the same question? Was he feeling guilty by now, knowing that he had selfishly protected his own skin? Notice the path of the fabrication as it builds to longer sentences, more defensive words with cursing and swearing added for emphasis.

And immediately the cock crowed. It punctuated the swear words, loudly and clearly. And the Lord turned, and looked upon Peter. And Peter remembered... and he went out and wept bitterly. (Luke 22:61-62). By the time Peter was accosted by the third questioner he forgot why he was tromping through the court yard in the cold night air separated from Jesus and the other disciples. His focus was inward as he struggled for his own preservation. With the noise of the rooster, Peter – startled and frightened – once again looked to Jesus and saw His back. Perhaps the backside brought a moment of relief, and he could turn and run, exacerbating his already troubled heart. But, Jesus turned and looked.

The word “looked” here means to perceive and recognize. The damsel, the hand-warmer, and the kinsman of the servant also had looked upon Peter. But their looking was staring to identify. Jesus looked on Peter knowing his every word and motive. It was not, “I told you so” but “I love you so.”

Peter wept bitterly. His anguish was resolved in increments through the next weeks. It must have been comforting to hear the words of the angel through the women, “Tell his disciples and Peter that Jesus goeth before you into Galilee: there ye shall see him.” The name of Peter was singled out among the living eleven. He ran with John to the sepulcher, but still wondered in himself of that which was come to pass.

Three times Peter denied. Three times Peter was asked of Jesus, “Simon, son of Jonas, lovest thou me?” Jesus knew that Peter would deny Him, but He also knew that He would be the spokesman on Pentecost. As a child of God I will have temptations, trials, afflictions, and chastisements. Some are of the Lord, and some are of my own making. Those that are of

sin need to be resolved.

All creation travails. Within that group is a peculiar subgroup, the children of God – the first fruits of the Spirit – which groan as we wait for the redemption of our bodies. The Spirit helps our infirmities. This is grace extravagant.

Abraham, Job, and Simon

Peter were tempted or tried (or chastised?). Lord, I don't know what you have in store for me, but I ask you that you grant me your power that I might not fail in the time of testing. Lead us not into temptation.

Sister Mary Sue Moss
Dallas Center, IA

HE PREACHED JESUS

W. C. Pease

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Acts 8:35

We find recorded in Acts 6, that Philip was one of those seven men; of honest report, full of the Holy Ghost and wisdom, who was chosen by the apostles, to assist in the work of the church. Later we read of what happened because of persecution. "Therefore they that were scattered abroad went everywhere preaching the Word." Acts 8:4

As we read on we find, how Philip became a power for Christ and the church, in the city of Samaria. It certainly is most interesting to read of the faith of this man who allowed the Holy Spirit to lead him, in spite of the

discouraging things that had and were still, confronting him.

Let us go to the 26th verse, "And the angel of the Lord spake unto Philip, arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Now someone might have said to Philip, "There must be some mistake. Why should you leave here, when you are accomplishing such great things, and go down into that desert? What can you hope to do there?" But we find that Philip arose and went. Philip had faith in God. We don't know just how far he had to go, but we believe that he was sent to be of service in some way. So no doubt he had his eyes open to see what he could do.

Let us read on, V. 27, 28,

"And he arose and went and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet."

Now we notice that this man had been up to Jerusalem to worship. Evidently he did not come in contact with anyone who told him of Jesus, but God knew that he had a desire to know His will for his life. So God used Philip to bring him the message.

What if Philip had said, "Well now, perhaps I better wait a few days and see what happens. If the Lord still wants me to go, then I'll go." The result would have been that the eunuch would have passed by, and Philip would have missed him. But we notice that as soon as the Spirit bade him join himself to the chariot he ran forward. After the conversation which took place between them, we come to our text at the heading of this article, "Then Philip opened his mouth."

Just a short time before this, Stephen had suffered death because he opened his mouth.

We read of Stephen in Acts 7. We certainly do not believe his work was in vain, however. Philip knew just what to do. He preached Jesus unto the eunuch.

We sometimes fail to speak to others about Jesus. We can talk to them about other things and other events, but the very thing that might bring about the saving of their soul, we fail to talk to them about. Of course we should be careful what we say. The apostle James gave us some wonderful advice along that line.

Now what does it mean to preach Jesus? Philip was doing personal work at this time. He had been baptizing with the Holy Ghost and with fire according to the baptism of Jesus. Matt. 3:11. He loved the church of Christ, and was willing to be used of the Lord. I wonder if we act promptly like Philip did? Perhaps someone had erred from the truth and if something is not done the spiritual power of the church is weakened. We used to sing, "Someone is drifting from Jesus. Drifting away from the Savior, someone is drifting, are you?"

Someone may say, "I don't see why the church asks me to

do this or that". I don't like to do it, and I do not see why I should." The church only asks us to do what God's word teaches, that will bind us together in unity and love, and bring us to the glory world. How well the writer remembers how my parents gave me things to do that I did not like to do. As time went on I learned to like to do them; because it pleased, and also helped them. So it is with the things we can do for Christ and the church.

Philip ran forward. He might have hesitated, reasoning this was a man of too high position, to hear a simple gospel, but he did not.

It is evident that among the things Philip told the eunuch about Jesus, was the fact that he must be baptized. For Philip baptized him, and then we read that the Spirit of the Lord caught Philip away that the eunuch saw him no more. No doubt the eunuch was able to do great things for the Lord because of Philip's faithfulness.

May we be faithful, by putting on the whole armor of God, that we may be able to stand, and having done all, to stand.

Selected from the
March 1, 1950
issue of the Bible Monitor

ELDER BROTHER

"...the first born among many brethren." Rom. 8:29

I was the eldest in my family. That made me an elder brother. My sister, who is six and one half years younger than I, followed me around constantly, once she learned how to walk. She watched me and tried to do all the things that I did. To her it was wonderful to have an older brother. In the meantime I looked out for her and protected her. I often had to use my strength to make sure that

she was okay.

But I never had an elder brother. That is, until I came to know Jesus. He became my elder brother and I followed Him and He protected me and cared for me. He still does. But I was not as good of an elder brother to my sister as Jesus is to me. I was often impatient with her and sometimes I even said, "Stop following me. Go home and leave me alone!" Jesus never has treated me that way. He is wiser than I.

He will never fail me, even after all the many times I have failed Him. He points the way for me. He has said, "I have overcome the world." (John 16:33) Hebrews 2, verses 10 and 11 say, "For it became him...to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." What a wonderful declaration! I am His, and He is mine, and we are brethren. Not through any goodness on my part: all goodness comes from Him. Jesus was the "only begotten of the Father, full of grace and

truth." (John 1:14) He was like His Father. This is a lesson for us.

Once, a long time ago, some boys got lost in the woods. They wandered all night and knew not where they were. Soon a light was seen coming and one little boy, shivering from the cold, got even more afraid. But as the light grew closer he heard his name being called and he loudly exclaimed, "I am not afraid now because my big brother has come to take me home." So when we come to the dark valley of death our elder brother will call our name, and if we are true and faithful, He will carry us home.

Jesus wept! Those tears are over
But His heart is still the same:
Kinsman, friend, and elder Brother,
Is His everlasting name.

When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus-
Pillow to the troubled soul.

Jesus wept! The tears of sorrow
Are a legacy of love;
Yesterday, today, tomorrow,
He the same shall ever prove.

Brother Lynn H. Miller

JACOB DIES AND IS BURIED

Rudy Cover

Gen. 50:1-13

Jacob lived seventeen years in Egypt. These were possibly the happiest years that Jacob experienced. Although he was old, his family was together again. Joseph, his favorite son was ruler in Egypt; they had the best of land and prospered. The Egyptians respected Jacob and Joseph's brothers because of Joseph who had done so much for them. Jacob blessed Joseph's sons, Ephraim and Manasseh. He also foretold what would happen to the families of all his sons. Before Jacob died he asked to be buried in the cave where Abraham and Isaac and their wives were buried in Canaan. When he had finished commanding his sons, Jacob died. He had lived one hundred and forty seven years. His sons would become the twelve tribes of Israel (Jacob).

Joseph had an enormous funeral for Jacob. He was embalmed after the manner of the Egyptians which took forty days. This was so the body would be preserved. Even today they find Egyptian bodies called "mummies" that are still preserved

remarkably well. The custom of that day, especially for people of importance, was to mourn for them. Paid musicians and singers would lament and wail for the one who had died. They mourned for Jacob seventy days.

Joseph took his father's body to Canaan to bury him. All the servants of Pharaoh, the elders of Pharaoh's house, and all the elders of Egypt went along. Also all the servants of Joseph, his family, and his brothers and their families went — only their little ones and their flocks were left in Egypt. "And there went up with him both chariots and horsemen; and it was a very great company." This would have been a sight to see. Here was a man who had been a wanderer most of his life. He had trouble with his father-in-law, trouble with his brother, had believed that Joseph was dead, and had lost his wife, Rachel. Here was a man whose heart had been full of sorrows and yet God was with him and blessed him. Because of Joseph, the savior of Egypt in a time of famine, Jacob was

given a funeral that would have been an honor to a Pharaoh. After they crossed the Jordan River Joseph mourned for his father seven days and they buried Jacob in the cave of the field of Machpelah.

Jacob made mistakes and had trouble in his life but he believed in God and wanted God

to bless him. Let us be faithful to God even though at times it seems hard. God will not forget His people. He wants us to live lives for Him and He will bless us.

Selected from the
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JUNK FOOD

Jim Meyers

The third chapter of II Timothy is a prophecy describing the last days of the Church Age. It is an accurate description of our nation today. Knowing we are living in the last days is important, but living in readiness and awareness of the return of Jesus Christ is what really counts.

Satan is using many tools of deception in these last days. As believers we must beware lest complacency and lukewarmness creep into our lives.

II Timothy 3:2 warns that in the last days men shall be lovers of their own selves. It is easy to list a whole page of ways that the world is fulfilling this scripture. Mankind is truly seeking to fulfill the desires of the flesh.

How about us as part of the

church? Are we crucifying or satisfying the flesh? We need to look into the mirror of God's Word and take a long honest look at our lives.

Have I surrendered my life to the Master? Is He truly LORD of my life? Do I daily present my body, mind, and will a living sacrifice to God? We need to remember we are not our own. We are bought with a price; the precious blood of Christ.

God created us for a purpose. That purpose is to glorify God and to enjoy Him forever. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31. Are we meeting the challenge of this verse? If not, why?

In Romans 12:1 and 2 Paul

gives us a formula for Christian victory. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." For us to have a victory over sin in our lives we need a transforming of the heart and a renewing of the mind. "As a man thinketh in his heart, so is he." Prov. 23:7.

The saying is, "we are what we eat." We see a new awakening in our country prompted by the truth of the previous statement. Many Americans are suffering serious health problems because of a poor diet.

The term "junk food" is used to describe food that ranks high in taste appeal but low in nutritional value. It satisfies the appetite, but is of little value (and can even be harmful) to the body.

Just as physically we are what we eat, spiritually we are what we think. That which we take into our mind (via our eyes and ears) ends up in our heart. As children of God we are the

temple of the Holy Spirit. We need to take care lest we be guilty of temple neglect. No matter how strong we may be spiritually, we can never be our best for the Master if our body is failing because of improper food.

We have been warned by health authorities about the effect of poor nutrition on our physical bodies but have we taken time to consider the effect of "junk food" on our spiritual lives? Remember, we are what we "eat."

As Christians we are all aware of the struggle we face in our lives, the spirit against the flesh. Paul describes this inner conflict in Romans 7. We have two natures battling for dominance in our lives. We must remember that the nature we feed (whether old or new) will dominate our lives.

Many years ago the Church took a stand against going to movies, places of amusement, and having television in our homes. These are known to serve "devil's food." They are obvious poison. The pure heart will not desire them. But what about the junk food?

What is spiritual junk food? It could be anything that fills us

but does not feed us. It does not provide for the needs of the soul.

The real danger of junk food is that it takes away our appetite for good food, yea, the Bread of Life.

What about the things we read? Are they of value or just junk? There are many magazines finding their way into Christian homes. Many of them have little value in this life and certainly do nothing to feed our new life.

How about the music we listen to? Does it appeal to our flesh or to our spirit? Music is powerful. It works on our emotions. It will stir us into action, either good or evil depending on who the "cook" was. Is it devil's food or manna from heaven? Do we listen to music for the message or the beat of the music?

What about the books we read? Most of the literature on the market today is either junk food or just plain GARBAGE! We need to be careful even in the area of "Christian literature." So much of this is seasoned with the "spice of modernism" and the social gospel.

Christian book stores are full of books about The Book. Even these can be "junk food."

Any book (even if it is good) that takes our time and appetite from the Bible is "junk food." How can we know if the book about The Book is any good unless we know The Book?

Dear ones, there is only one book that God ever wrote. That is the Bible. It is the most pure, wholesome, and nutritious spiritual food we can feed our soul.

We call the Bible "a lamp to our feet and road map to heaven." Yet how many of us read it through, even once, from cover to cover? How can we defend our share of the gospel if we do not even know it? In some parts of the world people are dying (physically) for a chance to read the Word, while many of our people are dying (spiritually) for the lack of reading it. It takes only about fifteen minutes a day to read through the Bible in a year. Is that too much time for God's Word?

As parents we must be careful to see that our children are feeding on the Bread of Life and not devil's food. Heb. 13:17 says we are to "watch for their soul." You can be sure Satan is watching your child's soul if you are not. Do not let him take your child "out for supper."

The junk food on the market

today is designed to cause us to crave for more. It takes self discipline to put it aside to partake of good wholesome food.

We also need great discipline to live the Christian life. We must be careful what we feed upon with our eyes and

ears. Remember we are what we eat.

May we say as Job, "I have esteemed the words of His mouth more than my necessary food."

May God help us to hunger and thirst after righteousness.

Blessed Bible how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
Oh, what stores of wealth are here.
Man was lost and doomed to sorrow.
Not one ray of light or bliss
Could he from earth's treasures borrow,
Till his way was cheered by this.

Yes, sweet Bible! I will hide thee
Deep, yes, deeper in this heart.
Thou, through all my life, will guide me
And in death we will not part.
Part in death! No, never, never!
Through death's vale I'll lean on thee;
Then in brighter world's forever
Sweeter far thy truths shall be.

-William Beery

Selected from the April 1, 1984
issue of the Bible Monitor

HOW I LEARNED THE TRUE MEANING OF FOOT-WASHING

John 13:8, "...Jesus answered him, If I wash thee not, thou hast no part with me."

I was not raised in Brethren

circles, although my grandmother was, so I was not taught about foot-washing. Through the influence of a woman who

later became my wife I attended a Brethren church for a while, and one day the deacons came to me and expressed their concern for my soul. I confessed my sins before God and asked Jesus to abide in my heart. As a young Christian I attended Lovefeast as often as possible, sometimes seven or eight times a year. I read the scriptures concerning the ordinances, and everything was explained to me very clearly. But my real understanding of what foot-washing was all about came about three years later when a simple problem became a real blessing.

An old Dunkard preacher had become rather senile and crippled with arthritis and would not let his family meet many of his daily needs. It was suggested to me that someone he did not know might persuade him, and by that time I had had about five years of nursing experience. His worst problem was his feet. It took several bucketfuls of warm, soapy wa-

ter just to get them clean. Then the nails, which had grown down and under his toes, had to be dealt with. It took an hour or so the first time, and a little less each time after that.

During Lovefeast we all take such care to be unobjectionable by putting on clean socks and washing well beforehand. In Bible times the brethren's feet needed to be cleaned because the roads were dusty and they did not wear shoes.

Not only did I learn to wash feet, I learned a lot from the old brother I was tending. He seemed to love God and had not a bad word to say about anyone, even in the condition in which he found himself.

When we sit around the table, we indeed have many memories of the past, unless it is our first time. But I will always think back to the day of the old man who needed me as much as I needed him, and I will likewise remember these precious words, "ye ought to wash one another's feet." John 13:14

As I have washed your feet,
To show my love for you:
Ye ought to wash each other's feet,
And show your love is true.

The servant must not claim
To be above his Lord;
Then Lord, be this my constant aim
To keep thy sacred Word.

Brother Lynn H. Miller

CHRISTIANITY VERSES WAR

John Roop

Brethren Drafted to Camp Meade

Captain White from the Regular Army mentioned above, was a Presbyterian raised near a Dunker church in Virginia. He, during General Kuhn's command had direct charge of the conscientious objector's detachment and is largely responsible for harmonious conduct. Now he was preparing an overgrown school boy to succeed him.

That this Lieutenant Woodside and the captain had their patience tried often cannot be doubted. The reason was not the conscientious objectors themselves but the power that put us in their charge. Obedience they were taught to expect at all times. The conscientious objector obeys God and fears not man.

January 22, was Henry Stabler's turn in the kitchen. Five "non-com "Roughs" came

into our barracks, where they had no right to be. They took Henry and dragged him to the kitchen. Having rolled Henry's sleeves up, the mess sergeant commanded him to scrub out pans and boilers. Motionless for a minute, possibly uttering a Quaker prayer, he was seized by the ruffians. Snatched away from the eleven comrades, he was turned inside the cook's room. Rifle and bayonets are always at hand there. Soldiers and a Quaker inside, conscientious objectors out. Militarism and pacifism were on trial. Rough brutality could be heard by sympathetic yet non-resisting comrades. The five roughs would have been overpowered by the eleven big conscientious objectors like Pat Gallacher, Robert McClay, etc., had these chosen to resort to force. Quicker than any army barracks door could be broken down relief came to

Friend Henry. Robert McClay was praying aloud. Henry heard the prayer and received the answer in the same instant. The cowardly five desisted in their barbarous assaults. Seeing that they had done extreme bodily injury to one whom they had no right to touch, they tried to persuade Henry to deal gently with them, for the army is severe in dealing out justice. The requests were useless, for finally Henry assured them that it was part of his religion to bear malice to none but vengeance belongs to God.

Henry was sent to the Base Hospital where his fractured ear drum received attention and his body healed. The author after interviewing Henry went to the central telephone exchange by using his pass to get by the guards as when going to Hostess House. He informed Dr. Janey of Baltimore of the occurrence.

There being a heavy snow on the ground Dr. Janey did not arrive in camp for a few days. When he did come he brought others of influence with him and went about a general investigation in behalf of the conscientious objectors. As for Stabler, he recovered, the non-coms,

were court-martialed, also Lieutenant King. The author was summoned as a witness. The whole situation as explained above was carefully recorded. It is not certain what became of the Lieutenant, but the non-coms lost their stripes. One recognized the author while waiting for a discharge more than a year later, and asked if he knew Stabler, a conscientious objector. "I am still being punished on account of that...he stated."

Naturally the commotion in the mess had led to further trouble. Who would work for such ruffians? All conscientious objectors in their barracks like bees in their hive during a storm were waiting developments. Nothing turned up, not even bread and water. The mess hall door was locked as the conscientious objectors stood shivering in the snow. Fortunately the guard was not so rigid now. Many conscientious objectors would slip out to the canteen and purchase such knickknacks as would be most useful in allaying hunger. These possibly only aggravated the painful condition. Once during this period of starvation, a socialist and the author ventured into the mess hall, expecting to demand bread and water. The

stern orders of Lieutenant King to get out, followed by a harangue of soldiers who now had to work, made the door a welcome visage. Finally after contemplated hikes to Washington and all other movements more or less plausible, the author using his pass to go "down town" went to see Captain White. The condition was explained and he himself wrote out an order to Lieutenant King for proper treatment of conscientious objectors, full rations for everybody who works, bread and water for others.

With the wood, which we cut and sledged in, we could keep comfortable under ordinary conditions. But the winter was severe. Sawing wood proved effective in making us comfortable during the day. February 2-5 was severely cold. For doing civilian work about camp I was rewarded with a pass home. Returning midnight, February 4, with the thermometer below zero I shivered as I entered the barracks. The window over my bunk nailed open, I tore it shut and got under the blankets. Still cold, I rose early and found all windows nailed open. I shut them, not knowing the order when I began, but defying all

orders as the scant heat is retained at daybreak. This was one of the recently promoted Captain Woodside's tactics. If King can't starve the conscientiousness out of them he thought he would freeze it out.

It did not work as he expected but congealed us into one unit. Even the radical socialism of Rose who went on frequent hunger-strikes produced no friction among the conscientious objectors. At least, when General Kuhn returned he found a strong conscientious objectors unit even though many were working in the Library, Y.M.C.A. bungalow, Hostess House and other civilian activities. These outside workers had won so much praise and sympathy that the General moved the whole body into a commodious barrack convenient to the railroad and trolley stations. The persistence of those in detention demanded that we be kept separate. It was February 13, that we moved to the barracks where a satisfactory organization was effected through General Kuhn's efforts. He often visited us. Some called the conscientious objectors "General Kuhn's Pets."

The conscientious objectors who did not work except about

the detention camp were taken to a Y.M.C.A. building where they were given a lecture on soldier life. In which they were assured that any immoral, unchaste conduct would be pardoned but the failure to take the free prophylactic treatment after having a pass to the city would mean court martial. This Dr. Officer went so far as to encourage this illicit relationship with women as stimulative to good soldiery. If for no other reason this prevalent immorality, the religious conscientious objectors decided that their churches must stand against any compromise that would put a brother in a uniform. The streets of Baltimore I found teeming with vile women one time that many soldiers were coming out on pass. The olive drab was the target at which flirtatious glances were hurled. The movies of the Y.M.C.A., together with sights about camp embittered every conscientious objector against military practices.

From Diary: The backslider is always conspicuous even though there be a thousand faithful. A soldier told me Brother Z_____ swears like a trooper since coming back to the ranks. Those who swore were always

the ones on which the officers picked. One brother in a casual sentence said, "I believe the Artillery is better than the Infantry or machine guns." Finally after all manner of harassing he was sent to Fort Leavenworth as insincere. Others took a firm stand at the risk of being called leaders hence propagandists, and fared well. On a visit to the Officers' training school the author was told that it is good that there are such churches as Brethren, Quakers and Mennonites by a man recently commissioned as an officer. "The world needs your doctrine," he declared.

Mrs. Wadsworth, wife of the Senator who was chairman of Committee on Military affairs was a charming hostess every Friday, she worked at the Hostess House. On March 29, however, she brought a super-patriotess along with her. As a type of oftines prevailing argument I quote from my diary. She approached me as I was about to eat dinner.

"Why are you not drilling?"

"I am a regular here."

"When did you begin?"

"January 7, about three months ago."

"Why don't you ever drill?"

"Because I am a conscien-

tious objector to war in all its forms."

"Why did you enlist?"

"I did not enlist."

"You were drafted?"

"Yes, and it cost me \$70 to report to avoid being a slacker."

"So you reported to avoid what people would say about you?"

"No, the government has made provisions for us, but I do not know yet what the President intends for us."

"What if your brother were on the Lusitania, would you not fight then?"

"No, it would have been his hard fate."

"You are a fatalist?"

"No, but I believe that God uses some things as a divine visitation."

"Are you a Quaker?"

"No, I am a member of the Church of the Brethren, 'Dunkers'."

"You don't believe it is right to kill."

"No, not according to the Bible as I read it."

"Then what about these other men who are fighting?"

"They are sinning."

"But somebody must fight."

"Not according to my ideals."

"But this war is justifiable if any ever was." She turned with a snub but was thinking. Others snubbed and ignored us too.

Note — Though our lives had been obscure during the winter and we feared would be like the arbutus on the rifle range,-

"Full many a gem of purest ray, serene,

Full many a flower of fragrance rare,

Is born to blush unseen,

Or waste its sweetness on the desert air."

Editor's note: The examples included in this excerpt continue to show the harsh treatment that conscientious objectors faced in the camps where they were gathered, because there had been no provision made for them to dwell separately from the military. They faced both physical and psychological harassment, even in defiance of the military code that should have governed their well-being in the military camps.

THE CHRISTMAS STAR JESUS GAVE ME

My Grandpa was a preacher man who loved Jesus Christ
One day I asked Grandpa who was God, where did He live?
Grandpa put his arm around me and looked me in the eye
And said God is the owner and creator of the earth, the
Sky, the dogs and the cats, the cows and the chickens,
The Moms and Dads, the Grandmas and the Grandpas
The boys and the girls, our friends and our neighbors,
Then he said God lives in Heaven with the angels!

My Grandpa was a preacher man who loved Jesus Christ
One day I asked Grandpa where is Heaven?
Grandpa put his arm around me and looked me in the eye
And said, look up at night and see all those stars, that's
Called Heaven, God's home, He goes from star to star
Visiting His chosen angels, moms and dads, grandmas and
Grandpas, boys and girls, friends and neighbors.
Then he said God lives in Heaven with the angels!

My Grandpa was a preacher man who loved Jesus Christ
One day I asked Grandpa, how do you get to Heaven?
Grandpa looked me in the eye put his hand to the Bible
And told me this little fact of life. John 3:16 he turned to
And read: For God so loved the world, that He gave His
Only begotten Son, that whosoever believeth in Him
Should not perish but have everlasting life.
Then Grandpa said God lives in Heaven with the angels!

My Grandpa was a preacher man who loved Jesus Christ
My Grandpa was a man who taught me who God was;
My Grandpa was a man who taught me where God lives;
My Grandpa was a man who taught me Jesus Christ;
My Grandpa was a man who taught me how to get to Heaven
My Grandpa was a preacher who never preached in a
Church but Grandpa was my Christmas star born December 25.
Now Grandpa lives in Heaven with God and the angels!

Brother Barry W. Austin
4543 Booker T. Washington Hwy.
Rocky Mount, VA 24151

OBITUARY

EDWIN S. STAUFFER

Edwin S. Stauffer was born on April 11, 1928 in Lancaster County, Pennsylvania. He was the son of Abram and Bertha Stauffer and had an older brother, Abram. His mother died when Edwin was only sixteen days old and his father then married Emma Wanner. To this marriage were born three half sisters to Edwin: Mary, Martha, and Anna. When Edwin was only eight years old his father was tragically killed in an accident.

In 1940 he accepted Christ as his Lord and Savior and was baptized into the Dunkard Brethren Church.

Edwin married Elizabeth "Betty" Keller on November 5, 1949. They were blessed with seven children: Glen, Galen, Lucy, Sally, Mary Lou, Edward and Robert "Bobby". His main occupation was farming as he and Betty raised their family.

He took very seriously his role as husband, father, provider, and spiritual leader. He faithfully led his family in daily devotions, worked hard to provide the physical needs of his family, and demonstrated the Christian life in his walk as a Believer.

He was in his late fifties when he first started showing signs of Alzheimer's and it advanced for over twenty years so that when he passed from this life he no longer knew those that were closest to him, and he was totally dependent on others to care for him.

His wife, Betty, preceded him in death in 2006, as well as two of their sons, Glen and Bobby, in 1993. He lived with his children after his wife's death, with the majority of his time in his daughter, Lucy's home. It was there he took his last breath on December 31, 2009. He peacefully slipped from this life into the presence of his Lord and God who he loved and sang about, even after dementia had stolen so much from him.

A funeral service was held at Lititz Dunkard Brethren Church on January 4, 2010. The ministers sharing in the service were Brethren Troy Stauffer, a grandson of Edwin, Rudy Shaffer, a brother-in-law, and James Eberly, a nephew.

Edwin had been a faithful deacon in the Dunkard Brethren Church serving in the Lititz Congregation for many years. In his later years he became a member of the Brethren Fellowship.

He is survived by his children, Galen (Donna Longenecker), (Tim) Lucy Siegrist, (Jim) Sally Meyers, (Tim) Mary Lou Kasza, Ed-die (Linda Garman), and two daughters-in-law, Joyce and Shelia. At the time of his death he had thirty five grandchildren and forty great grandchildren.

The family thanks all who remembered them in prayers and deeds of kindness during this time. Even though we felt like we lost Daddy many years ago as his mind gradually left him, it was still a final parting and a closure to see him laid to rest beneath the sod. We rejoice in the hope that we will meet again on Heaven's shores.

The family

THE MAN I NEVER KNEW

His name was Grandpa. At least, that is what I thought as a child. It was not until I was somewhat older that I realized his name was actually Edwin. He was my mom's dad. Although I spent quite a bit of time with him, I never learned to know him. Not the REAL him.

I did not realize it at first, but the grandpa that I knew was not the dad that my mom had known. I knew a man who did little more than eat and sleep. He did not like work. He had a tendency to say the wrong things at the wrong time. And he did not know who I was.

But that was not my grandpa. That was my grandpa with a devastating disease. He started showing symptoms of Alzheimer's disease about twenty-five years ago. As time passed his condition gradually but steadily grew worse.

I did not know my grandpa when he was healthy, but I have been told about him. He has not always been a man who only liked to lie around and sleep. Mom grew up with a father who worked hard and was dedicated to providing for his family. He was responsible, caring, and committed to his wife and children. He was a man who sacrificed a lot of time and money to care for his sons who had numerous health problems. He was active in his church and was a spiritual leader in his home.

I was never able to see him doing any of those things, but in many ways I am a beneficiary of the man that he used to be. For that I am grateful. He left his children with a legacy of faith in God,

responsibility, and dedication to family. That legacy has been passed on to me.

Today Grandpa no longer has a problem with his memory. He is no longer ravaged by Alzheimer's and physical weakness. No. Today his memory and understanding are perfect. Today he is with his Lord. He has left this world for his heavenly home.

Edwin Stauffer is gone but his influence lives on in the lives of those who called him Dad and Grandpa. It could be said that Alzheimer's robbed him of nearly twenty years of his life. But it cannot be said that it robbed him of anything eternal. His love for God never changed. And though his disease may have taken his mind, it could do nothing to the Godly influence he had already planted in the hearts and minds of his family.

Grandpa, I want to thank you. You were not a man who had a goal of attaining a lofty level of wealth or social status. But you WERE a man who cared about the things that were truly important – the things that will last for eternity. For this, you deserve all of the thanks and honor I can give.

A Grandson

NEWS ITEMS

MINISTRIAL LIST CHANGE

The new telephone number for Brother Mark Andrews is 816-758-6000. All other contact information remains the same.

NOTICE

All queries, reports, financial reports and any other business for General Conference need to be in my hands by April 15, 2010. Thank you.

Writing Clerk of General Conference
Brother Milton Cook
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Beaumont, CA 92223
Telephone: 951-845-6231
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SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation is looking forward, Lord willing, to a series of revival meetings from February 28 to March 6 with Brother Denny Myers from the Dallas Center Congregation. Services are at 10:00 on Sunday mornings and at 7:30 each evening throughout the week. Please remember Bro. Denny and these meetings in your prayers and come fellowship with us. We are small in number and really appreciate the support of visitors.

Sister Marie Sines, Cor.

BETHEL, PENNSYLVANIA

The Bethel Congregation will be holding their Spring Revival with Bro. Wesley Miller from the Quinter, Kansas Congregation, starting March 7 and continuing through March 14.

Remember Bro. Wes as he prepares for these meetings that we may all be drawn closer to Thee and the lost may come to know Thee as their personal Saviour. Sunday evening services start at 7:00 P.M. and throughout the week at 7:30 P.M. All are welcome to come and worship with us.

Sister Darlene Longenecker, Cor.

LITITZ, PENNSYLVANIA

As another year approaches we will be looking forward to Spring Revivals starting March 28 and continuing through April 4. Services will be at 7:30 through the week, Sunday nights at 7:00.

Bro. Brant Jamison from West Fulton, Ohio has agreed to share the word of God. May we pray for him as he studies and ministers to us and all who are unsaved.

A hearty invitation is extended to all.

Sister Miriam Snyder, Cor.

ZILLAH, WASHINGTON

The Zillah Congregation looks forward to our Spring Lovefeast. The Lord willing it will be held March 12 and 13, 2010. Brother Mike Wray of the Plevna Congregation will be sharing the Word with us throughout the weekend. All services will be held in our Granger meeting house.

Sister Becky Deaton, Cor.

**ADULT SUNDAY SCHOOL LESSONS FOR
APRIL 2010**

April 4 – The Resurrection – Acts 10:34-48

1. After His resurrection why was Christ openly shown unto chosen witnesses but not to all the people?
2. Who were the witnesses chosen before of God?

April 11 – There is a Good Shepherd – Micah 5

1. Explain the phrase "Feed thy people with thy rod".
2. What image is to be seen of the flock dwelling in Carmel, Bashan, and Gilead?

April 18 – God is Good! And the Lord is Terrible! – Nahum 1

1. What is the meaning of the prophets' name?

2. In relation to Jonah what was the approximate time frame of Nahum's prophecy against Nineveh?

April 25 – The True Cause for Destruction: Ignoring God! – Nahum 2

1. What kingdom comes against Nineveh as described in this chapter?
2. Who is Huzzab in verse 7?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR APRIL 2010

April 4 – The Meaning of Easter – Mark 16:1-20

1. Without the resurrection of Jesus Christ what would Christianity have to offer?
2. For what reason do you think the angel specifically named Peter when instructing the women to tell Christ's disciples?

April 11 – Passport of Life – Pro. 12:15-28, Ezek. 33:14-19, Luke 10:25-28

1. Under the new covenant what is essential for true life that was not a reality under the old covenant?
2. Is restitution a necessity today even as it was under the old covenant? (Ezek. 33:15)

April 18 – Christian's Race – I Cor. 9:24-27, Phil. 3:13-14, Heb. 12:1-2, II Tim. 4:7-8

1. What is meant by forgetting those things which are behind? And if we fail to do so, how does that hinder our race? (Phil. 3:13)
2. Explain the concept of laying aside the weights and what it means for us in a very practical way. (Heb. 12:1)

April 25 – Sins of Youth – Job 13:26, Psalm 25:1-22, Jer. 3:23-25

1. Do you believe the sins of our youth have any bearing on our lives when we get older?
2. By what means can we deal with our youthful sins so they will not hurt us throughout our lives?

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MARY TO THE SAVIOR'S TOMB

Mary to the Savior's tomb
Hastened at the early dawn;
Spices she brought and sweet perfume,
But the Lord she loved had gone.
For a while she ling'ring stood,
Filled with sorrow and surprise;
Trembling, while a crystal flood
Issued from her weeping eyes.

But her sorrows quickly fled,
When she heard his welcome voice:
Christ has risen from the dead;
Now he bids her heart rejoice;
What a change his word can make,
Turning darkness into day,
Ye who weep for Jesus' sake,
He will wipe your tears away.

-John Newton

RESURRECTION OF INTEREST

After a long, cold, snowy winter, we are all looking forward to the new life that comes with spring. As the days lengthen and warm, new signs of life begin to pop up. As the tiny plants begin peeping through the snow drifts, we begin to feel encouraged and have new vigor. As the birds return to their familiar haunts and the air becomes balmy, the depressions of winter are soon forgotten. Soon the field work will begin; the school recess time will be spent outside instead of being cooped up inside; the winter clothes will be laid aside for lighter jackets. Spring is an invigorating time of the year. As tiny buds come out on the trees and soon turn into blossoms, we think ahead to the time when we will be reaping fresh fruit. As the

land is turned over and seeds are sown, we think of the harvest. Spring does bring a resurrection in our interest and desires.

The seasons of the year in many ways mirror the seasons of our lives. As we observe the seasons in their progression, we also get a glimpse of the journey of life. In the spring of our lives, we are young, active, and planting the seeds of our futures. We are optimistic as we look ahead to a future, though dim and veiled, which entices us to move forward. There is preparatory work to do in the spring but we are young, strong and eager. The seed is sown that will later produce the harvest that will be the barometer of our lives.

It is a time that demands great effort to care for the crop

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that is emerging from the seeds earlier sown. There are uncomfortable times with uncomfortable heat and humidity. The effort demanded to raise the young family can be difficult. The uncharted course demands much application.

The seeds of spring and the rain, labor and effort of the summer will lead to a productive autumn. The time of the harvest comes. Then will be known whether the seeds have been productive or whether false seeds were sown that will bring forth a dismal harvest. The harvest also involves much labor, but at last what is grown can be gathered in. It will no longer just stand in the field or hang on the tree; it actually will be gathered and used. Was the effort worth the final tabulation of the harvest?

As autumn draws to its close, winter comes again. The leaves are gone from the trees; the ground is nearly bare; the sky turns gray and the air turns cold. The land is ready for a time of rest. After the harvest, there is a waiting time until the next year's activities will begin again. The landscape looks dead, and as the winds blow and the snows fall, the thermometer of our lives

may plunge along with the mercury outside.

As we consider the seasons of our individual, spiritual lives, where we do find ourselves? Which season best represents the thoughts and feelings of our hearts, minds and souls? Are we depressed as if our souls were in the depths of winter? Are we optimistically busy in planting the seeds that will produce a good harvest? Are we in the heat of the day, bearing the burdens that come with the summer of our lives? Are we now reaping what we have sown in our lives? Have we realized that what we have done has had an effect on the extent and beauty of our harvest? Is the harvest disappointing?

As spring again approaches, we see the signs of new life coming out of the deadness of winter. We take courage and are willing to invest in the future harvest. Perhaps as we have examined our hearts, minds and souls, we have come to realize that the harvest we desire is not the harvest for which we have prepared. We realize now that we have wasted much energy and time in the pursuits of our lives.

That is the story of each of our lives at some point. We must each take time to examine where

we are in the journey through the seasons of our lives. As we realize the failure of our own efforts, we must right our lives, so they do become productive. That we cannot do through our own efforts. Jesus has done that work for us.

None of us are able to get ourselves right with God. God, in His mercy and grace, provided the only remedy. That remedy is through His Son, Jesus Christ. Jesus, by taking our sins upon Himself, provided the cleansing

that we needed. By His resurrection He provided the new life that we needed so we could be productive and bring forth an acceptable harvest.

As we look at the seasons of our lives, can we see where we are in our journey? Do we like the sight? Is the harvest pleasing? If not, then now is time to accept the work of Jesus.

We all need a resurrection of interest in our lives.

M.C.Cook

A PASSION FOR THE LOST

On our recent trip to Kenya I was blessed to be able to meet with and have numerous discussions with the Kenyan people as well as the leaders of the churches. Of the many topics of discussion the one that continually came up was the desire to evangelize and start new churches. While this was not a new subject as they always wanted to be able to take the Gospel to their home place or to the next village or even their home village (some people walk upward to three to four miles) we as the African Mission Board were struggling with how we would handle the leadership of

the new Church.

In the great commission Jesus said in Matthew 28:18-20, "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Jesus also says in Luke 19:10, "For the Son of man is come to seek and to save that which was lost."

The Apostle Peter says in II Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

The Apostle Paul says in II Timothy 2:1-2, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

When we take into consideration these verses we catch the passion of the Father and the Son for the unsaved. The Brethren in Kenya have a renewed passion for the lost and desire to move forward.

Both Christ and Paul have laid out how to evangelize and develop leadership for churches. When Paul started a new Church he always had someone to go along and stay or he found someone in the new out-reach to continue the work. We have been teaching for a number of years and believe that we have a core group of men who are about ready to take the next step in starting new churches.

They see the lost and undone condition of their neighbors and fellow citizens and know that they have the answer for their spiritual problems and want to help.

What can be said about the Church here in America? Have we lost passion for lost souls? Has the effect of modern Christianity had its affect on our churches? I believe that we need to take a serious look at the condition of our communities and begin to pray for and over these communities that God would open our hearts and eyes to the needs that are around us. Also that we would begin to see that if a person does not have a right relationship with Jesus Christ that they are seriously lost and undone before God and will be banished to outer darkness. What will be their claim in the judgment? Will anyone be able to say no one ever explained to me the steps of salvation?

It is time that we examine our hearts and learn the word well enough to be able to talk to people about their soul's condition. They should be able to feel our love and compassion for them as we share the word with them. Let us all take this responsibility seriously and be

ready to go where God wants us to go and tell his message of salvation.

We have a number of small congregations that could use encouragement and members to help with the work. It may be that God is challenging you to let him have his way with you and go where you would be an en-

couragement to a smaller group. Are you as willing as the Kenya Brethren that are ready to move to take the Gospel into the bush or next village? I trust that we will all be sensitive to the voice of the Holy Spirit as He leads us along life's pathway.

Brother Merle Sweitzer

WHAT IS CHRISTIAN LOVE?

One of the foundational concepts of the Christian life is this thing called love. Specifically, it is the type of love called agape love which is described as being unconditional, undying, and unwavering. We probably all know this. We are reminded of it over and over as we hear people describing God's love. But what does it look like? How are we supposed to live it out as Christians? How does it direct our actions in our relationships with those around us?

I recently heard a man telling about a conversation he had engaged in with an individual from a modern, progressive, "seeker-sensitive" church. This individual told him that their church accepts people just as they are. They do not judge. They do not condemn people.

They do not speak out against sin because that is "judgmental". They just love each other and love God.

That church represents a rapidly growing number of churches who proclaim the same belief system. They believe that love means accepting someone just as they are along with their sins. It means that you do not point out someone's weaknesses to them. That would be judging and we are not supposed to do that. They believe that love accepts someone into the church and does not try to change them. After all, God loves them just as they are. So, who are we to say that they should be any different?

As I said, many churches believe in this definition of love. And they have scripture to sup-

port it. Just look at I Corinthians 13, the love chapter. This chapter makes it very clear that love is patient with people and is willing to forgive mistakes and failures. Love does not try to put itself above others. It does not put anyone down. It does not keep track of the sins of others, and it is kind.

Each of those statements is true and can sound like a rather convincing case for the idea that these churches hold. After all, how can you claim to love and accept someone while refusing to accept the things that they do? That does not sound like unconditional love. And how can you claim to love someone while telling them that they are sinning? That sounds pretty judgmental and is certainly not something that love would do. Or is it?

I believe that many churches today are more than a little off track with their idea of what love is. They have turned love completely around and are viewing it in a way that is as wrong and backward as it could be. In fact, in some cases, instead of helping people, it hurts them.

Let me explain by using an example from the ministry of Jesus. In John 8, a woman

was brought to Jesus after she had been caught in the act of committing adultery. She had sinned and everyone knew it. But instead of telling her how horrible she was and then telling the crowd to stone her, Jesus simply said that whoever was in the crowd who had never sinned was the one who could throw the first stone. Obviously, there were no sinless people in the crowd so they soon began to walk away. Eventually, Jesus was left alone with the woman. He asked her where her accusers were and if there was anyone left who was going to condemn her for her sin. She replied that no one was left to condemn her. Then Jesus said, "Neither do I condemn thee." Modern Christianity looks at this story and says, "That's beautiful! Here was a woman who was a sinner and Jesus forgave her and did not condemn her. That's what love is all about. He took someone who was sinful and accepted her."

On this point, they are correct. Jesus did accept her. So, what is the problem? The problem is that Jesus did not stop speaking where they stop reading. He went on to say, "Go, and sin no more." Why did he add that? He had started out by

saying something that was so kind and filled with love and acceptance. But then he ended His statement with a blunt condemnation of what she had done. He called it sin. That is pretty harsh. Jesus was our greatest example of love, but that does not sound very loving, does it? Yes, it absolutely does. In fact, the last part of His statement carried just as much love as the first part. You see, the first part of His statement expressed forgiveness which is a wonderful part of the ministry of Christ. However, we need to remember that it is only a part. Jesus did not just come to forgive our past sins. He also came to help us to avoid future sins. That is the reason for the second half of what He said. He wanted to help her to be free from her sin. Forgiveness is a wonderful thing but its benefit is short-lived if we dive right back into our sin.

Have you ever wondered why John 3:16 says what it says? Why does not it say that "God so loved the world that He accepted everyone and all that they did and loved them just as they were?" That would certainly fit the definition of love that many churches have today. So why does not the Bible say that? It

does not say it because it would not be accurate. It would be a lie.

You see, God's love would not do something that unloving. True love is not something that just accepts someone as they are and tries to make them feel warm and happy while staying that way. That would do them no good. Love is so much more: it is so much greater than that. Love is something that accepts you as you are and then spends the rest of the time doing all that it can to help you to become the person that you could and should be. Our culture says that you have to accept a person and accept all that they do or you do not truly love them. Sadly, the church is buying into that lie and it is destroying our impact on the world.

The church is intended to be a refuge for souls, a place where people can come to find healing, hope, and purpose for their lives. In a way, it could be described as a spiritual hospital. People come to the church sick and dying with the disease of sin. The church knows a way that sick and dying sinners can be healed. That Way is Jesus. He is the medication, the treatment for sin. But so often that healing is not

mentioned. Instead, the focus is placed on making the sinner feel welcome and comfortable in church. That way, they will come back. If we tell them that they are living in sin they might leave. How much does it help sinners if we bring them in and never show them how their disease can be treated? Jesus did not come to save people WITH their sins. He came to save people FROM their sins. If sin was OK to hang on to, He would have had no reason to come.

A doctor would quickly lose his job if he made a habit of telling dying patients that they were fine just the way they were and never took steps toward treating their disease. Why do we think that the church can do that very thing? We have allowed almost every spiritual disease to come through our doors. But then, instead of treating the disease and doing away with it, we have instead found ways to make people feel better about their disease while it continues to drain away their lives. The modern church is becoming a spiritual hospice center rather than a hospital. Instead of receiving healing, sinners are made comfortable while they continue to live and then even-

tually die in their sins.

Imagine for a moment what our condition would be if God had demonstrated this form of "love". He would not have sent Jesus to die for our sins. That would be implying that we had a problem and needed to change. As a result, we would not have salvation. We would not be rescued from our sins. We would be doomed to a life of paying for the consequences of sin followed by an eternity without God. True, we would not have to feel the pain of guilt that comes from being told that we are sinners. But we would also not have the opportunity for that sin to be removed.

Does that sound like love? I am sure we would all agree that it does not. Why not? What would have been wrong with God ending the Bible with the end of the Old Testament? He could have added a note to the end saying that He loves us unconditionally and always will. We could live our lives knowing that God loves us and we could share that knowledge with others. What would have been wrong with that?

The problem would have been that none of that would do us any good. Without the coming

of Jesus, we would live and die in a completely lost condition. Love is much more than talk. It is also action. For God's love to be real and helpful in our lives there had to be some action. Love could not leave us in a hopeless, sad, and suffering condition. It would not have been love if it did that. So, God in His true love decided to do whatever it took to provide a way of escape from the bondage of sin.

Why do Christian churches seem so willing to accept and defend sin? I honestly do not think that it really is because of love. Can you honestly claim to love someone as you stand by and watch them wallow in sin? What kind of love is that? If we are honest, I do not think we can call that love. In all honesty, I believe it has much more to do with cowardice than love. We are afraid of what people will think if we "judge" them. We are afraid they will get upset and not like us. They may even leave and not come back. So, we try to come up with kinder, less offensive ways to address sin. In the end, the sin doesn't get addressed because we figure that it is better for a person to be in church even if they are living in sin than for them to get upset

and stay away all together. At least they are closer to where they should be.

Does that really help? Does it help a person with a deadly disease if they are brought to the hospital and never treated? Sure, they will be closer to a doctor who could help them. But without treating the disease, they will still die. Being close to a doctor isn't enough: being in a church is not either. The disease needs to be treated or we are not helping them at all.

Where then does all of this leave us? What is true love? What does it do? I believe true, Godly love is exactly what Jesus demonstrated during His ministry on earth. He did accept people just as they were. He accepted cheaters, liars, murderers, adulterers, thieves, and anyone else who would come to Him. But He was NEVER content to let them stay that way. Why? Because He knew that cheating, lying, murder, adultery and thievery were harmful to their lives. He knew that they could have something much better. He knew that they could have more joy, more peace, and more fulfillment in life than they would ever find in their sin. That is why John 3:16 says that

"God so LOVED the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jesus knew that sin would destroy. So, He did something about it. He did whatever needed to be done, whether it was easy or not, to help us to come to the new life that He could provide. Never once did He condone sin. That would not have helped. The sin needed to be done away with so that something better could take its place. A person cannot enjoy a life of health while their body is plagued with disease. Just the same, a soul cannot enjoy the abundant life in Christ while it is infested with sin. God knew that and His love provided a way for the sin to be destroyed in our lives. That is true love. It is not acceptance of our sin. It

is the removal of our sin. God loves us too much to be content watching us suffer in sin.

Jesus taught this message during His time on earth. Now it is our responsibility to carry on the work that He began. We say that we "love our neighbor". Do we love them like Jesus does? It's time for us to stop simply putting salve on the wound of sin and start actually pointing people to the One Who can heal the wound. We need to let people know that they can be delivered from their sin. We need to teach them that Jesus did not come to help them to carry their burden of sin. Instead, He came to take it away from them, to give them something much better. That is what He taught us to do because it is what love would do.

Brother Nate Meyers

PRAYING THE LORD'S PRAYER

But deliver us from evil

Part 9

All that is hurtful, wicked, and adverse does not always show its colors up front. Evil presents itself as the loveliest, the most desirous, and the epitome of happiness. It harangues with promises of pretty baubles,

adrenalin rushes, and a life of ease. That which is good is a yoke and a burden. In this part of the Lord's Prayer I must acknowledge that there is good and evil and that there is a sowing-and-reaping principle.

The chorus of a song says:

Sin will take you farther than
you want to go,

Slowly but wholly taking
control.

Sin will leave you longer

Than you want to stay.

Sin will cost you far more

Than you want to pay.

No one wants to be drunk in the alley, the man declaring bankruptcy, or the fourteen year old with a pregnancy. Neither does anyone cherish or seek for bitterness, discontent, or a critical spirit. They all begin with a little bit of fun, a tad of over spending, and a brief moment of letting loose of mortal rightness. How about a touch of covetousness, a small measure of "poor me", or an "if only" thought?

As a Christian I can be more than a conqueror in all areas of my life, because "...neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creatures shall be able to separate me from the love of God." (Romans 8:38-39) I am on the winning side and immersed in the love of God.

But I am living in a fallen world where Satan and his

demons are yapping, toothless dogs. They have no bite, but they make a lot of noise. They harass from bill boards, magazines, and the internet. Satan shows me the neighbors that make more money and the friends that have better vacations, or maybe even the minister that has more revival assignments. He makes sure I realize my sister-in-law has a bigger and better washing machine and that my children seem to get picked on at church gatherings. All these facts might be true. But I can quiet the yapping within my ears and choose to praise God and multiply all that is good. If I do not, the rule of the harvest will magnify all that is bad. There is no neutral ground. I cannot have just a little covetousness and it not grow into a monster that bites me. So I choose to start with a tad of praise and let it blossom into a joyful master.

The shackles and gouges of sin are not those of Satan himself (because he has no strength) but are left by pornography, drugs, broken families, and guilt. Once Satan has me in the grips of physical power of the drugs, or the adrenalin addiction of pornography, gambling, or romance novels, he then becomes the

accuser. "See I knew you were not faithful enough, or strong enough, or from a good enough family to be righteous. You just thought you could be holy."

Satan hammers and does everything he can to make me a depressed, discontented Christian. He is the accuser of the brethren, of the housewife, of each of us. It is his pleasure to continually remind me of my scars. Jesus holds out His nail scarred hand and says that He has made us accepted in the beloved. (Ephesians 1:6)

Our delivery from evil comes from the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30)

There are no false promises

made because He mentions a yoke and a burden. But He also rightfully promises that the yoke and burden of the cross are lighter than the fanfare of the broad way. The meek and lowly Savior is eager to show us the way through the wilderness of life. Satan's plan is to lead us through the brilliant flashing lights to death.

As a Christian I definitely should not be feeding and petting the yapping dog. But too often I am using my energies beating at him with a stick, pleading for him to leave me along, and attempting to kick him back. He is not harmless because he is always seeking to do harm, but he is powerless. Resist not evil. (Matthew 5:39) As I ignore the powerless one and look to Jesus I will be delivered from evil.

Sister Mary Sue Moss
Dallas Center, IA

WE CANNOT DEFEND CHRIST WITH PETER'S SWORD

Luke 22:50-51, "And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him."

This account is given in all four gospels, but we have chosen Dr. Luke because his clinical writing tells us that Jesus healed (or re-attached, if you will) the ear of one of His attackers. Peter, the over-zealous disciple

had hacked it off. But the lesson here is much more than whether or not we should use violence. It is about whether we should use worldly methods to proclaim a Godly Gospel at all.

If indeed God is Sovereign in our life we will endeavor to honor and glorify Him. In this modern world people tend to bring God down to their level, when in reality God, through Jesus Christ, has brought man back to His level.

Jesus left us an example that we might follow in His steps. How can anyone expect to be saved any other way? He is the door to the sheepfold and we as sheep must follow Him. He is the Shepherd. He had to suffer and die that we might live.

We cannot defend Christ with Peter's sword. Paul, writing to the Philippians, said in chapter one, verse seven, "Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace." His defense was without weapons, because he was a prisoner. Prisoners cannot carry a worldly sword. A prisoner of Christ has His weapons in his heart and in

his mind. He (Paul) speaks of preaching out of love, "knowing that I am set for the defence of the gospel." (verse 17) His sword was not one made of steel, but "the sword of the Spirit, which is the word of God." (Ephesians 6:17)

Many churches allow their members to carry the weapons of war and go to foreign lands. They think that by killing their enemies that there will be peace. Gandhi (who was Hindu, but studied the Bible and believed strongly in non-violence) once said, "All good that comes from violence is only temporary. But the bad that comes from it is always permanent." Jesus told us in Luke 3:14, "...do violence to no man." We must lay down our weapons. We must stop our evil speaking, because the tongue can be a terrible weapon of evil: BUT GOD can anoint it for good, and allow us with brotherly love to be kindly affectioned one to another.

James Montgomery wrote in 1818,

Hallelujah! Hark the sound,
from the depths unto the
skies,

Wakes above, beneath,
around all creation's harmonies;

See Jehovah's banner

furled, Sheathed his sword;
He speaks; 'Tis done;

And the kingdoms of this
world are the kingdoms of His
Son.

Physical violence comes
from the devil. We must respect
the power of the devil, but his
power is nothing in comparison
to God's. Jude 9 says, "Yet
Michael the archangel, when
contending with the devil he dis-
puted about the body of Moses,
durst not bring against him a
railing accusation, but said, The
Lord rebuke thee." The railing

accusation is like Peter's sword.
The old adage goes, "Convince
a man against his will, he'll keep
the same opinion still." We must
win our foes with love, and then
they will be won indeed.

Joseph Grigg wrote in
1765,

O lovely attitude! He stands
with melting heart and laden
hands:

O matchless kindness! And
He shows this matchless kind
to His foes.

Brother Lynn H. Miller

THE STONE ROLLED AWAY

Paul R. Myers

As we approach the Easter
season, our minds are directed
to the resurrection of Jesus and
what His coming forth from the
tomb means to us. The fact that
Jesus became the first-fruits
of them that sleep, indicated to
each one, that we should be res-
urrected from the dead at God's
own appointed time.

When Jesus was crucified
and placed in the tomb, some
remembered that He said, "After
three days I will rise again." As a
precaution against the fulfillment
of this saying of Jesus, Pilate
commanded the sepulcher to be

sealed and a watch of soldiers
placed on duty. "Pilate said unto
them, Ye have a watch: go your
way, make it as sure as you
can. So they went, and made
the sepulcher sure, sealing the
stone, and setting a watch." Matt.
27:56-66

Thus Pilate took precautions
that Jesus would not arise. His
very words expressed doubt as
to keeping Jesus in the tomb
when he ordered his men "to
make it as sure as you can." His
own words indicate that it was
impossible to make it completely
sure.

In order to please the people, Pilate ordered: the tomb to be covered with a very large stone, the seal of the government placed upon the stone to make it official, and a watch of soldiers on duty to guard it. Thus man was attempting to defeat the plan of God.

While this precaution was being taken on the part of some men, we find that there were those who were deeply and gravely concerned about Jesus. Those were remembering the Lord Jesus as one who walked among men, doing good to all He came in contact with. There were those who yet wanted to bestow upon Jesus the last rite possible, the anointing of His body for burial. Such were the desires of Mary Magdalene, Salome and the other Mary.

Very early in the morning these women made their way to the tomb. On the way they were greatly perplexed as to how to remove the stone that sealed the tomb. They pondered over the size, the seal on it, and its barring their way to where Jesus had been laid. It became a great problem to them.

They knew that with their own strength alone, they could not remove it. The obstacle lay

between them and Jesus. It was an apparent barrier that man placed in their way of doing good. The more they thought about it, the greater it appeared to be. It troubled them a great deal, because they wanted to anoint the body of Jesus. They had a very good purpose in coming so early to the tomb.

Today, we are much like these women. We want to do good. We have a good deed in mind, but we allow obstacles that sometimes never actually exist to discourage us. We wonder how we can do this or that. We rely too much on our own strength. Let us take a lesson from this incident. Because there appeared to be a barrier in their way, did not lessen their desire or quench their spirit. They went forward, with the feeling that there would be a way to remove the stone. They had faith that they could accomplish their mission. Sometimes church work becomes discouraging. We think there are too many obstacles. Too many who are unwilling to bear their part of the load. Sometimes we may expect too much and if we do not get things our way we become discouraged. But, remember, these women did not turn back. They went forward to the work.

When they arrived at the tomb, they found that an angel of the Lord had removed the stone. All their worry and concern had been taken care of by God. Had they never started, they would not have known what God had done for them. How nicely God worked out this problem. It should surely be a part of our faith, that if we do our part, God will do His. Our extremity is His opportunity. The "stones and barriers" which often exist only in our minds are easily overcome if we go to God. When we have a good Christian motive and want to be Christ-like, God will help us. Man or foe cannot prevent when God directs. He will roll the stones away, if we go to Him in faith. Many times each of us have come up before the seemingly impossible. We, ourselves had no solution, whatever. But before we knew it, either the "stone was rolled completely away" or a way was provided. Such a power is the God whom we worship. Each experience with God should strengthen our

faith in Him.

Not only does God often remove the stones we see but He removes many that we do not see. The dangers that God directs us around that we never meet up with are in-numerable. With us many things are impossible, but with God all things are possible. We try to seek a natural solution to a spiritual problem. Prayer to God will lighten our burden and He will help us.

How thankful the women were when they found the stone rolled away. How thankful we also should be that they found the tomb empty. There are two things for us to remember. First, that God will remove obstacles from our life. Second, that there is a resurrection. Let us live in faith toward God, that, on resurrection morning we might come forth in the first and best resurrection and forever be with Him.

Selected from the
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THE ATONEMENT

L. W. Beery

After the downfall of man through which he lost the favor and fellowship of his Maker the

human family was in a helpless condition. The stamp of sin was upon all, the wages of sin was

death, and man was unable to save himself from this fate. Had it not been for the intervention of the Divine hand mankind would have been eternally doomed.

The apostle Paul explains this unmerited favor of God toward fallen mankind briefly in Romans the fifth chapter, a part of which we give here. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. 5:8-9.)

For this atonement all credit is due to God, "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (II Cor. 5:18-19.)

This reconciliation was accomplished through Jesus the Christ who suffered and shed His blood – who gave Himself a ransom for all – who his own self bare our sins in His body on the tree without murmur or complaint, that He might bring us back again to God, that we might have life and have it more abundantly.

We are assured by the scriptures that this atonement by the Christ was sufficient for all. "And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." (Col. 1:20.) "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7.) "And He is the propitiation for our sins: and not for ours only, but also for the sins of the world." (I John 2:2.)

This marvelous condescension on the part of our Savior in voluntarily coming down to this lower and sin cursed world; His life of labor, trials and sorrows; His deeds of love, kindness and mercy; his agony, suffering and death were all given freely to rescue we poor sin cursed

mortals from everlasting destruction. Jesus did His work well, He paid the price for us which was impossible for us to pay; then how great a debt of love and service do we owe Him! What reasonable excuse can we give for failing to lay hold on salvation through this wonderful Savior?

When we consider the many facts connected with this subject we are made to marvel at the carelessness and indifference of the human family toward this wonderful plan of our Maker and God to bring us back into favor and fellowship with Him. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" (Heb. 2:3-4.) "See that ye refuse not Him that speaketh,

For if they escape not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now He hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. 12:25-29.)

May this solemn warning be given our serious consideration.

Selected from the
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"HE IS RISEN"

Howard J. Surbey

We have as our subject one of the most important expressions in the Bible. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they

also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from

the dead, and become the first-fruits of them that slept...For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:17-22. If we are faithful followers of Christ, we can look forward toward a similar, glorious resurrection.

"Therefore when they were gathered together Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him." Matt. 27:17-18. Christ had greater power to work miracles and was gathering more followers and receiving more attention, than the chief priests and leaders of the Jews. As a result the people were stirred up and by means of a hasty, illegal trial, Christ was condemned and crucified by a Government which was eager to gain the support and favor of the leaders of a newly conquered nation.

Through the concern of a number of His followers, He was buried according to the custom of that day. The chief priests and Pharisees had a meeting to consider the success of their plan to destroy Christ and His influence. They remembered that He had said,

"After three days I will rise again", and feared lest His disciples would steal His body and say that He had risen. Which would have caused the people to have still more faith in the supernatural power of Christ. So they made arrangements that the stone covering the entrance to His tomb was sealed with the Government seal and guarded by Roman soldiers.

What happened? "And behold, there was a great earthquake for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightening, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Matt. 28:2-4. Pilate had granted permission to make the tomb "As sure as you can." This certainly would have prevented the disciples from stealing Christ's body, but it meant nothing to the power from Heaven. The soldiers were so helpless and so frightened that they hurried to the chief priests to tell them what had happened. They confessed their weakness because the death penalty awaited them if the seal of the tomb was broken.

A hurried council assembled and decided to give them much money if they would tell no one what had happened but to say that, "We slept and the disciples stole His body." What about the government, if they hear that we claim that we were asleep? Again money to cover up evil, as they bribed the authorities.

What effect did it have on the followers of Christ? First they did not know that Christ was to be resurrected, actually did not believe nor understand it. They still believed what they had been taught years before, "But we trusted that it had been he which should have redeemed Israel", (Luke 24:21) by taking control of the earthly government and setting up an earthly kingdom.

They wondered and were discouraged, but as they began to understand it, they were very joyful and were very anxious to tell of the unnatural events. When they fully understood, by the powers of the Holy Spirit, they were bold and powerful in convincing men of the power of God. They were zealous in the

fact that Christ had died and rose again to save sinners and build a kingdom for God.

Even though they had been with Jesus and had heard His words, they believed what they could see and understand from natural laws by human reasoning. How about us today who have the history of God's dealings with His people for almost 6000 years, as an example, the blessings of Almighty God to encourage us, and the progress of communication and education, that we might understand God's Word?

Sorry to say, human understanding is still very weak, quickly grasping what we can see, what we can reason out by our understanding and what others believe and do. We are not willing to take God at His Word and have faith that, what He tells us in an eternal fact, and that what He commands must be carried out in our lives.

Selected from the
April 1, 1982
issue of the Bible Monitor

THE WRATH OF GOD

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matthew 5:9

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14:22

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." I Thessalonians 5:9

"So that we ourselves glory in you in the churches of God for your patience and your persecutions and tribulations, that ye endure." II Thessalonians 1:4

"I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Revelation 1:9

The wrath of God is not a popular subject today. It seems more and more churches are teaching that the God of the Old Testament was a God of wrath and the God of the New Testament is a God of love. This is not true for two reasons. First of all

the God of the Old Testament and the God of the New Testament are one and the same. Secondly, God showed both His wrath and His love in both Testaments.

A second error, in our humble opinion, is that the wrath of God is related to the Tribulation. It is true that the term "the wrath of God" is found in the book of Revelation. Revelation 6:16 speaks of "the wrath of the Lamb" (Jesus Christ), Revelation 12:12 speaks of the wrath of the devil. Only in Revelation 14:10 does the term "the wrath of God" appear. This verse is in reference to torture in a place of punishment.

Hell is a forbidden subject in a great majority of church gatherings. Some teach the annihilation of the wicked. But most teach that everyone goes to Heaven. Even our recognized founder, Alexander Mack, believed in final restoration, although he also believed in Hell. It seems like a form of Purgatory. But we do not worship Alexander Mack, though we believe he was mostly right in his pronouncements, but the Lord Jesus Christ, who taught the reality of Hell more than the

reality of Heaven. Revelation and Christ both declare it to be a real place of torment. Revelation declares that it is forever and ever.

The lack of a belief in Hell has resulted in a sinning religion. Even those who say some really terrible individuals, like Hitler and Stalin, will go to Hell leave the door open for practicing sin. Is it any wonder that homosexuals are now allowed not only membership but put into leadership positions! We believe this has also aided the change of what is sinful and what is not, which has now affected even conservative churches which do believe in and teach a literal Hell.

Still others teach that if you "say a sinner's prayer" you are exempt from the wrath of God the rest of your life. There is no accountability for what you do each day of your life. Some do teach that if you practice sin you were never saved.

The idea that Christians will not experience tribulation is shown to be false in our opening verses. Even those who teach this recognize that many are suffering and even dying for the Faith in foreign countries. They are correct that this is not the wrath of God but the works of

men and Satan. If Christians go through an end time Tribulation, they also will not experience the wrath of God. But, like Noah and his family, God will take them through it without harm. When we say without harm that does not mean some will not die for the Faith. But that will merely mean an early entrance into Heaven.

The Apostle John, who wrote the Revelation, said he was "a companion in tribulation." The Bible says we are blessed if we suffer for His sake. Why do so many Christians compromise the Faith in order to avoid persecution and tribulation?

Tribulation is also not suffering sickness or other misfortunes. The teaching that Christians will not suffer such things in this life is contrary to Scripture. This, also, is not the wrath of God, though it may be God trying us through the fires of perfecting us.

We can praise God that we can avoid the wrath of God by accepting the sacrifice of the shed blood of Christ. This must be followed by a life of holiness (not perfection). Let us seek to be faithful in word and deed. To be more than merely church members. To believe the Holy

Scriptures and pattern our life after them. To allow the Holy Spirit to be our daily guide. God does love you, even if you are a sinner, but His wrath will fall upon you if you do not accept

His Love and seek to obey His Word.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

BABY MOSES

Rudy Cover

A long time ago after Joseph, the ruler of Egypt died, a little baby boy was born to the wife of a man named Amram. They were Hebrews, who were descendants of the twelve sons of Jacob. They had increased in number till the Egyptians feared that the Hebrews would take over Egypt. Then there arose a Pharaoh over Egypt that was king a long time after Joseph had died. He was afraid of the Hebrews and decided to make slaves of them and to make them work so hard that they would not have many children. But the Lord blessed the Hebrews and the harder the Egyptians worked them, the more they multiplied. Finally Pharaoh got so worried he commanded that all the boy babies should be thrown into the river and drowned as soon as they were born.

When the wife of Amram saw her baby boy was such a

healthy child she loved him and could not let him be destroyed, so she hid him from the Egyptians for three months. At last she realized she could hide him no longer. She had to do something fast as there were soldiers watching everywhere. Taking a basket made of reeds, she covered it with pitch so that it wouldn't leak. She made a lid for it so the sun wouldn't burn her baby and laid him in this little boat and put it in the river near the place where Pharaoh's daughter came down to bathe. The wife of Amram had an older daughter and she watched her baby brother from a distance to see what would happen.

Pharaoh's daughter came down to the river and seeing the little basket floating among the reeds, sent one of her maids to get it. When she opened the little boat the baby cried and Pharaoh's daughter loved it and

said, "This is one of the Hebrew children."

The sister of the little baby ran to the daughter of Pharaoh and said, "Shall I go and call a nurse of the Hebrew women that she may nurse the child for you?"

And Pharaoh's daughter said, "Go." The baby's sister ran and called her mother. Pharaoh's daughter said to the mother, "Take this child away and nurse it for me, and I will pay you wages." So the baby's

mother nursed the baby and the child grew and was brought up to be the son of Pharaoh's daughter. And she called his name Moses, because she drew him out of the water. Moses means to be "drawn out."

I think Moses' mother trusted God. Don't you? When we have trouble and it looks bad for us, do we trust God to care for us?

Selected from the

June 15, 1975

issue of the Bible Monitor

NOT TO SINAI, BUT TO ZION

Not to Sinai's dreadful blaze,
But to Zion's throne of grace,
By a way marked out with blood,
Sinners now approach to God.

Not to hear the fiery law,
But with humble joy to draw
Water, by that well supplied
Jesus opened when He died.

Lord, there are no streams but thine
Can assuage a thirst like mine!
'Tis a thirst thyself didst give;
Let me, therefore, drink and live!

-John Newton

Selected by Brother Lynn Miller

OBITUARY**HARRY D. HOTT**

Brother Harry D. Hott, 85, of Burlington, West Virginia died Sunday, January 17, 2010 at his residence.

Born on July 12, 1924, at Romney, West Virginia, he was a son of the late John E. and Ollie M. (Houdersheldt) Hott. He also was preceded in death by four brothers, Cecil Hott, J. Alden Hott, Herbert Hott and James Hott; two half brothers, Edwin and Ralph Hott; and two half sisters, Lula Hoover and Beulah Platt.

Harry was retired as a school bus driver with the Mineral County Board of Education and also was formerly employed with Bartlett and Asphundh Tree Trimming Companies. He was a U. S. Navy veteran of World War II and was a member of the American Legion Post in Romney. He was also a member of the Ridge Dunkard Brethren Church in Antioch, West Virginia, a 50 year plus member of the Burlington Volunteer Fire Department, the Lehigh Rod and Gun Club and was an avid hunter and outdoorsman.

Surviving are his wife of 63 years, Mamie E. (Likens) Hott; two sons, Harvey Hott and wife Sandy and Kenneth Hott and wife Beckie, all of Burlington; West Virginia; one brother, Donald Hott of Paw Paw, West Virginia; two sisters, Flora Mae Summers of Keyser, West Virginia and Maxine Collins of Hagerstown, Maryland; three grandchildren, Eric Hott and wife LaTasha, Shawn Hott and Mary Beth Wierzbicki; one great-grandchild Corey Wierzbicki; one step grand-daughter, Misty Shoemaker; and one step great-grandson, Logan Haynes.

Funeral services were held at the Smith Funeral Home, Burlington Chapel on Friday, January 22, 2010 with Bro. James Eberly officiating.

Interment was held in the Thrush-Hott Cemetery, Burlington, West Virginia.

God saw he was getting tired
And a cure was not to be,
So He put His arms around him
And whispered, "Come with Me."

With tearful eyes we watched him suffer
And saw him fade away,
Although we loved him dearly
We could not make him stay.

A golden heart stopped beating
Hard working hands to rest,
God broke our hearts to prove to us
He only takes the best.

NEWS ITEMS

NOTICE

All queries, reports, financial reports and any other business for General Conference needs to be in my hands by April 15, 2010. Thank you.

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PLEASANT HOME, CALIFORNIA

The Lord willing, the Pleasant Home Congregation is looking forward to our District Meeting and Spring Lovefeast services over Easter weekend, April 2 through 4. Services start Friday evening at 7:00 P.M., preaching service; Saturday at 10:00 A.M. Business Meeting followed by lunch; 5:00 P.M. Examination and song service then at 6:00 P.M. our Communion Service. Sunday services start with Morning Worship at 8:00 A.M. with breakfast at 8:30 A.M., Sunday School at 9:30 A.M., Morning service at 10:30 A.M. followed by lunch; afternoon service at 1:00 P.M. Everyone is invited to come and enjoy these special services with us.

Sister Blanche Newman, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR MAY 2010

May 2 – No Defense or Escape for the Bloody City – Nahum 3:1-9

1. Examine the difference between two powers of the city. The “Bloody”, or military might, and the “well favored harlot”.
2. If so many shared in Nineveh’s prosperity why would there be no comforters for her?

May 9 – Mother’s Day – I Samuel 1:9-28

1. What is the basis for the change in Hannah’s countenance?
2. Examine the depths of spirit and reason that would cause a woman to make such a commitment.

May 16 – Wounded with no Remedy – Nahum 3:10-19

1. What is significant about the people being called women?
2. Why are they told to fortify and prepare for a siege if there is no hope?

May 23 – Perplexing: God’s Judgment by the Hand of the Unjust
– Hab. 1

1. How did Habakkuk see the burden, and why does he call it a burden?
2. Discuss the "Slacked" law in this setting and compare it to today.

May 30 – Confidence in Divine Providence – Hab. 2

1. What is the parable and the proverb referred to in verse 6?
2. Discuss verse 14 in relation to past, present, and future.

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MAY 2010

May 2 – Accountability – Luke 16:19-31, Ezek. 18:20, Rom. 14:12

1. We know that all have sinned. What hope is there if "The soul that sinneth, it shall die"?
2. Do WE, hear the prophets?!

May 9 – Mothers – Ruth 1:1-22

1. Twice Naomi mentions God working against her. Does her attitude ever change?

2. Do we ever find ourselves feeling and talking like Naomi?

May 16 – The Parable of Wheat and Tares – Matt. 13:24-43

1. Do we have a part today in the leavening process?
2. Why did Jesus expose the meaning to His disciples but not the multitudes?

May 23 – The Temptation of Christ – Luke 4:1-19

1. Examine the powers of Satan.
2. Read Hebrews 4:15 followed by Hebrews 2:18. What comforts can we gain?

May 30 – Attire—Deut. 22:5, Isa. 3:18-23, Matt. 6:24-32, I Tim. 2:8-10

1. With dress being so different today than in Bible times, and with culture dress varying so greatly how do we distinguish what is man's and what is woman's?
2. Compare the lesson in Matthew to Proverbs 6:6-8 and Proverbs 30:25. Hint – Throw Proverbs 6:9 into the mix.

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MY MOTHER'S PRAYER

J. W. Van De Venter

I never can forget the day
I heard my mother kindly say,
"You're leaving now my tender care;
Remember, child, your mother's pray'r."

I never can forget the voice
That always made my heart rejoice;
Tho' I have wandered God knows where,
Still I remember mother's pray'r.

Tho' years have gone, I can't forget
Those words of joy – I hear yet;
I see her by the old armchair,
My mother, dear, in humble pray'r.

I never can forget the hour
I felt the Savior's cleaning pow'r
My sin and guilt He canceled there,
"Twas there he answered mother's pray'r

- Selected

THE RESULTS OF THE RESURRECTION

Only a few weeks ago, we remembered the resurrection of Jesus Christ. What had looked like a total victory for Satan quickly turned into his total defeat. It was a time of victory, not only for Jesus, personally, but also for all who would identify with Him. The Good News of the risen Savior was not just that He had not become the captive of death, but had actually "led captivity captive".

The events of that Resurrection Day profoundly affect our lives. Our acceptance or rejection of those events will determine our souls' destiny. Jesus did not go through the agony of the scourging or the cruelty of the cross to provide us with a feel good story. The results of the resurrection are of greater depth

than a one-day-a-year reciting of the events of Good Friday and the Resurrection Day.

The resurrection of Jesus Christ shows that God is serious about what He has to say to us. Whether through the words of the Father to the Prophets of old, the words of Jesus, the Son, to those who heard Him, or the words of the Holy Spirit, as He inspired the writers of the Old and New Testaments, God was serious. He accomplished what He said He would do. Through the various fulfilled prophecies, even in Old Testament times, but more explicitly in those fulfilled by Christ's birth at Bethlehem, He showed that His Words were not idle words.

When He said that Satan would bruise the heel of Christ

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but his head would be fatally wounded, He fulfilled that in the resurrection. Satan received his death sentence, to be carried out in the future, at the crucifixion and resurrection of Jesus. What looked like defeat turned into a glorious and far reaching victory for us over Satan. The power had forever shifted. Although Satan has retained power to deceive men in this age, he knows that there will come a day of reckoning, when he will meet his judgment.

The resurrection brings a hope of a new and eternal life for those who will accept the work of Jesus. Jesus' victory was for those who identify with Him. As sinners there is no hope for us to please God without identifying with Jesus' resurrection. We could do nothing that would restore us into God's favor. God in His Grace provided that way, when Jesus died as the God-approved-sacrifice for our sins.

As those who have received the Grace of God through Christ's sacrifice, we have become new (resurrected) creatures. In that state we have new desires and new lifestyles that reflect the fact of our resurrection. With the Holy Spirit within, not just an ethereal illusion, there is direction for our

living that brings pleasure to God. The resurrection enables us to fulfill the purpose of our creation, which is to bring pleasure to God. This is impossible without the Holy Spirit within our souls.

The resurrection happened many centuries ago. How can we picture that event in our lives today? For many, baptism has become a ritual and a practice, not a vital doctrine of the Church. For those who identify with the resurrection, it is a picture of a resurrection in the new believer's life. The watery scene brings the applicant near to death by drowning as he is plunged under the water. But he is brought forth alive from what might have been his tomb. It is a picture of the old man being put to death so a new life can replace the old life. There are three questions that are asked at that time, which summarize the faith of that applicant. Does He believe that Jesus Christ is truly the Son of God, who brought a saving Gospel to this earth? Does He wish to escape the clutches of Satan and break away from the old patterns of life that had been his customary way of living? Is He willing to walk the way that is pleasing

to God and travel this pathway with others of similar faith? This public confession of faith pictures that believer's resurrection through the resurrection of Jesus Christ. Thus an event of many years ago becomes a fresh experience in the life of each believer.

The resurrection produces many far reaching results in the lives of those who will allow the Holy Spirit to work within their lives. First the Holy Ghost woos them to Christ. They listen to the

call to their hearts and minds that they might accept what God has done for them. As those who believe and desire to please God, they will be attentive to God's will for their lives. They will shape their lives not by their own whims and lusts but by those things that will ultimately please God.

What does the resurrection of Jesus mean to you? Are there any results of the resurrection in your life?

M. C. Cook

PRAYING THE LORD'S PRAYER

For thine is the kingdom, and the power, and the glory, forever.

Part 10

This final phrase of the Lord's Prayer is best shouted in triumph with fists punctuating the air. The sound of the trumpet makes an excellent accompaniment to the word KINGDOM. How about a pair of loud and high sounding cymbals for the syllables of POWER! Accolades of GLORY set to the pounding of stringed instruments and organs seem appropriate. For how long? Forever and ever. Amen! Shout it!

Luke misses the doxology of the Matthew version of the Lord's Prayer. I prefer the tax

collector's final words speaking of a kingdom, and of the power and of glory. What better way to conclude the five verses given in answer to the disciple's plea, "Lord, teach us to pray"?

The kingdom of God is tabernacled within us. Even at its fullest this indwelling Holy Spirit is a shadow of the eternal kingdom to come. It is the earnest of the Spirit in our hearts (II Corinthians 1:22). It is just a taste of the Kingdom today because that is all we can fathom. It is just an inkling, a hint, a token. Webster's dictionary says that earnest is

something done as an indication of what is to come. The joys yet to be experienced in the Kingdom of Heaven would explode this mortal heart if we received more than a touch.

The brushing of the Holy Spirit is enough to fill us with the fruits of the Spirit and give us daily direction. It shows the Lord's mercy and plenteous redemption. Among the trials of the day I can rest assured that Thy perfect Kingdom is coming. Until then, my responsibility is to expand the spark of the Spirit by sharing Christ with others.

A Kingdom indicates a realm or a place that is ruled. We have the blueprints that give fathers authority within families, pastors over their flocks, and governors to their subjects. For six thousand years Satan has connived to turn families on end with matriarchal rule. Division within churches is his delight. None of today's governments - be they republics, democracies, or theocracies - have the perfect format that the one thousand year reign in Jerusalem will augment.

Today, the Kingdom is within us. Soon the Kingdom will be for 1,000 years in Jerusalem with King Jesus. The eternal perfect

Kingdom to come is with God, over all the earth and all heaven. Thine is the Kingdom.

And thine is the power. "God hath spoken once, twice have I heard this; that power belongeth unto God." (Psalm 62:11) Kingdom speaks of authority, power speaks of miraculous might.

"He hath made the earth by his power, he hath established the word by his wisdom, and hath stretched out the heavens by his understanding. When he uttereth his voice there was a multitude of waters in the heavens and he caused the vapors to ascend from the ends of the earth: he made lightning with rain, and brought forth the wind out of his treasures." (Jeremiah 51:15-16)

At His will the laws of nature were reversed. The waters stood in heaps at the Red Sea and Elijah disappeared in the cloud of a fiery chariot. Hezekiah watched as the sundial went back ten degrees. Jannes and Jambres and the evolutionists can scoff at God's power, but even their knees will bow at Armageddon. Thine is the power.

Kingdom speaks of a place with a ruler, power hints at the miracles that bless life, and glory portrays a picture of magnifi-

cence and splendor.

When the words "glory of the Lord" march across the pages of Scripture they are inexpressibly beautiful when referring to His heavenly glory. But His glory has also touched earth in both of the Testaments. What about the clouds and/or fire displayed at Mount Sinai, in the tabernacle at its completion, and more than four hundred years later in Solomon's temple? The priests could not enter into the house of the LORD, because the glory of the LORD filled it. (II Chronicles 7:2)

What note of sadness when the glory departed from Israel because the ark of God was taken. (I Samuel 4:21) How grand to fill the tabernacle or temple with God's glory, but

Isaiah sees the whole earth full of God's glory and the Lord sitting on His throne, high and lifted up. (Isaiah 6:1-3) The New Testament glory is in John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4)

For thine is the Kingdom, and the power, and the glory. Forever! Amen.

Sister Mary Sue Moss
Dallas Center, IA

ONESIMUS' RETURN HOME

Hi, my name is Onesimus and I am on my way back home to Master Philemon. I have just left Brother Paul's house. He has sent a letter on my behalf to Master Philemon. I have accepted Jesus Christ into my heart and am so excited to get home and see Master Philemon.

I am approaching Master Philemon's place and I am a

little nervous. How will Master receive me when I come? Will he embrace me or will he get angry with me and brand me? The reason I am nervous is because I have been away for a year. Also I wonder if he will forgive me for stealing his things from him. I ran away to a foreign country because I was scared that Philemon would whip me

for my evil ways.

Well here I am in front of Master Philemon's house. I will knock now and see what his response will be. I hear someone coming. It is Master Philemon! While Master Philemon opened the door and saw that it was me, a strange look came on his face. At first I thought that he was angry with me. But after he

read the letter he received from Brother Paul, a loving look came over his face. He embraced me and forgave me. Best of all he said, "Welcome home, Onesimus."

That is what happened when I came home to Master Philemon.

Brother Levi Chupp

FELLOWSHIP WITH US

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." I John 1:3

"Fellowship", translated from the Greek, "Koinonia", means literally, "having in common," and our fellowship is with the Father and the Son. This relationship generates many other blessings that we, as a church, share. We have a common faith. We practice the ordinances as a result of that faith. We share in a common grace, which flows to us from above. The Holy Spirit indwells each believer, giving all believers a common teacher and comforter. As a result of this union, we as believers receive the gifts of the Spirit, and we

work together with these gifts for the upbuilding of God's church, welcoming others into the fellowship. We, therefore, are not a closed society, but reach out to everyone.

Unfortunately, we are not able to fellowship with those who reject New Testament teaching. II John 7 says, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." Our fellowship is based on a relationship with Jesus Christ. How can we welcome one who has not this relationship? Verses 10-11 says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For

he that biddeth him God speed is partaker of his evil deeds." We must also take note of Galatians 1:9, "As we said before, so say I now again, If any man preach any other gospel unto you than ye have received, let him be accursed."

These things are elementary, but need to be repeated due to the ever-present enemy and his eminence in this generation. We cannot ignore the devil, but we

cannot give homage to him. If we let in those who will open the door to evil, we will fall. We can only allow those that we have a common union with, and Christ is what unites us.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred
minds
Is like to that above.

Brother Lynn H. Miller

FOUR CHARACTERISTICS OF MOTHERHOOD

Harold S. Martin

It is a good thing to be reminded of the blessings of godly motherhood. The United States Congress designated May 8, 1914 as a special day to honor mothers, and ever since, the second Sunday of May has been observed in honor of mothers. People in every country, even if a special day is not set aside, can make use of opportunities to honor their mothers.

We want to look at several mothers mentioned in the Bible and notice the qualities that characterized their lives.

1. MARY, UNDYING LOVE

In the account describing the crucifixion of Jesus we have a beautiful picture of a mother's

undying love. The Bible says that when Jesus was taken out to Calvary, and was crucified, even in the midst of the taunting Jews and tough Roman soldiers, Mary stood by Him to the very last. The love and devotion of a true mother never fails.

From the Bible account of King David, there comes a moving story of a mother's undying love. It is the story of Rizpah, wife of King Saul. The account in 2 Samuel is blotted with cruelty and revenge, but in the middle of this record, there is a beautiful moving story of a mother's love and concern. Seven sons of Saul were tortured and killed by the Gibeonites because Saul

had molested their land many years before. David permitted the Gibeonites to seize these boys (the offspring of Saul), and put them to death. 2 Samuel 21:9 says, "They hanged them in the hill before the Lord; and they fell all seven together, and were put to death in the... beginning of barley harvest." Can you imagine the sorrow and consternation that came to the mother of the seven boys, when the officers came to their home and took them off to be crucified? The sons of Saul were taken out to a hillside and hanged. But as the darkness fell on the evening of their crucifixion, Rizpah (the mother of two of the boys) journeyed to the barren hillside, spread a blanket over the ground, and stayed there for several months – to drive off the birds and to stay by her sons (2 Samuel 21:10). This is a moving account of a mother's devotion and undying love for her children. Only a mother would have done it. One of the characteristics of real motherhood is undying love.

Norman Maclead (a preacher from Scotland) tells of a highland widow, who was evicted from her home because she couldn't pay her rent. She started out with her

only child – on a walk of ten miles – to her nearest relative on the other side of the mountain, to see if she could make her home with them. It was the month of May, but by the time she reached the mountain, a spring snowstorm set in, and as the night wore on, it increased in intensity. The Scottish preacher says that the next morning they found the mother cold in death – but beside her (wrapped in the mother's outer garments) they found the little child, cozy and warm. Not every mother has been so loyal, but a true mother's love is steadfast even to the point of death.

This is one of the reasons why the word "mother" touches a tender cord in the heart of every thoughtful person. The very thought of our mothers carries us back to childhood days. We think of love, and tenderness, and watchful concern – and all this makes us feel like bowing our heads in honor to our mothers.

2. HANNAH: UNTIRING SACRIFICE

"Untiring sacrifice" speaks of a mother's work and toil for the welfare of the family. One of the most expressive pictures of a mother's care to be found in the Bible, centers around Hannah,

the mother of Samuel.

After dedicating the child Samuel to the Lord and to the work of the temple, Hannah left him to Eli the priest. But her care and concern for him did not end there, for we read, "His mother made him a little coat, and brought it to him from year to year when she came up with her husband to offer the yearly sacrifice" (1 Samuel 2:19). Each year she visited Samuel and presented him with a little garment that was woven by her own hands. The little coats that Hannah made for Samuel have long since crumbled into the dust, but they were a small token of a mother's untiring sacrifice for her son.

Devoted mothers make many, many personal sacrifices. In fact, when a mother in the first place goes down into the valley of the shadow to give birth to her child, she does it at great personal sacrifice. She endures travail in order to bring new life into the world. And then when the children are growing, there is always an endless amount of work. An old proverb says, "Men may work from sun to sun, but a woman's work is never done." It is never fair to say to a mother, "Are you just a housewife, or

do you have a job?" The poet says: "Nobody knows the work it makes, to keep the home together; nobody knows the steps it takes, nobody knows but mother."

Even with the convenience of some of the newer gadgets and household appliances, motherhood is far from easy. Most mothers must serve as cook, housekeeper, seamstress, nurse, doctor, lawyer, counselor, peacemaker, purchasing agent, and what have you. Our mothers generally cook and serve an average of one thousand meals for each member of the family each year. And then there are dishes to be washed and windows to be cleaned and rugs to be vacuumed — and it seems like there is no end. Surely mothers deserve our respect.

For most of us, our mothers guided our steps when we were just little tots. They read stories to us as soon as we were old enough to look at pictures. Mother kissed our hands when they were injured and hurt. The little poem says: "Who ran to help me when I fell, and would some pretty story tell, or kiss the place to make it well? My mother." We need to honor our mothers because of their untiring sacrifice.

3. JOCHEBED, UNTOLD INFLUENCE

Moses was adopted into a pagan Egyptian household, but the Bible says that when "he was come to years, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." That was Moses' own personal decision. He decided to go with the people of God. But Moses learned the issues at stake at his mother's knee. The influence of Jochebed on the life of Moses during his early years was so great that all his training in the king's court could never erase it.

There are many factors that influence our lives. Heredity, associations, environment — all these contribute to the sum total of our personalities. But of all the factors that influence our growth and development, the influence of a mother is the most unique and outstanding. In fact, the influence of a mother is so great that it is often said, "The hand that rocks the cradle rules the world."

The influence of a mother on her children can never be overstated. The influence and prayers of godly mothers have

been a blessing and inspiration in countless lives. When Grover Cleveland was elected governor of the state of New York, he wrote a letter to his brother in which he said, "You know, if mother were still alive, I'd feel much safer. I've always thought her prayers had much to do with my success." Ralph Waldo Emerson said, "Men are what their mother's make them." Abraham Lincoln once declared, "All that I am and all that I ever will be I owe to my mother."

Every mother has a tremendous opportunity to influence her children for God, or against Him. No one is as close to a little child during the tender and formative years of life, as the mother. From her lips we learn to speak; from her footsteps we learn to walk; from her attitudes we develop our character. Henry Ward Beecher used to say, "The mother's heart is the child's schoolroom." The simple prayers that our childish lips first utter were actually echoes from our mother's heart. A mother's task in molding lives and shaping character is a tremendous responsibility. There is no task under the sun that is greater than rearing boys and girls for God, and sending them out into

the world to lead good Christian lives. For this reason, the mother of growing children should be a "keeper at home" (Titus 2:5), and not working at some job outside the home. We honor our mothers for their untold influence.

4. EUNICE: UNFAILING FAITH

When the Apostle Paul was preaching in Lystra he met a wonderful family – a young man named Timothy, his mother Eunice, and his grandmother Lois. A number of years later, Paul reminded Timothy that his faith dwelled first in his grandmother Lois and in his mother Eunice (2 Timothy 1:5). This does not mean that a child "inherits" faith. Every individual must make the decision to serve Jesus Christ for himself – but there is a very definite advantage in having a Christian heritage.

It is tragic that many mothers give their children a warm bed and nourishing meals and adequate clothing – but little spiritual nurture. A true Christian mother always provides for the spiritual needs of her children, as well as for their physical needs. Eunice taught Timothy the Holy Scriptures. He had known the Scriptures from childhood, and Paul says it was this that made

him wise unto salvation. The concerned mother begins early to impart religious faith. She tries not to let an evening slip by without reading a Bible story at bedtime. She plants the law of God into their young minds every night, just before they move out into dreamland. Many of the words may be forgotten, but impressions will be left that time can never erase.

A young girl lay on her bed with what proved to be a fatal illness. She was the only child and the idol of her parents. She got everything she wanted. The doctor was called, and after examining the sick girl, he whispered into the mother's ear. The girl sensed what he told her. She said, "Mother, you've taught me how to dance, to dress well, how to conduct myself in the world – but one thing you failed to teach me – and that is how to die." A good mother will teach her child how to die. Talk with your children about God's plan of salvation – read to them, pray with them, and teach them wholesome things.

A Christian mother is the fairest flower that grows in the garden of happiness. If your mother is still living, visit her often. Show kindness to her while you can. The day will soon

come when her eyesight and her hearing will become less keen, and her heart will be stopped in death. If your mother is gone, remember the advice she gave and the lessons she taught. And keep the place where she is buried neatly trimmed. A neglected mother's grave is always a disgrace to any family of children. If you have wondered far from your mother's precepts, won't you turn to Jesus Christ and find forgiveness and make sure of meeting your redeemed loved

ones in Heaven?

Truly, we can say "amen" to the following bit of verse: "Of all earthly things God gives, there's one above all others; it is the precious, priceless, gift, of loving, Christian mothers."

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps
P.O. Box 391
Hanover, PA 17331

SUBSTITUTE MOM

Eileen Broadwater
Proverbs 31

"I miss my Mom, and I'll sure be glad when she's home."
"I want my Mama – right now!"
How many times have you heard such a remark? It frequently comes from the very young, but many also come from older ones. Moms hold a special place in a child's heart and rightly so. Why? Because Mom is there when no one else is. She is a one-person support group and sticks with us through good times and bad. She understands when no one else does, and even when she doesn't, she'll still listen when no one else will.

Generally speaking, Moms are trustworthy. They have worthwhile goals, a proper sense of responsibility, and are ambitious about fulfilling their roles. Moms are concerned about the welfare of others, and when possible, give help to needy neighbors and friends. Moms are an asset to the family, with their wisdom, kindness, strength of spirit. They are to be honored and respected, and encouraged by others. "Let her own works praise her in the gates."

Moms are not perfect, but they do have special gifts and

special places to fill in life. Sometimes we still need a mother when we are no longer a child, someone with whom we can share and ask for guidance. We need someone who will listen without judging or loading us down with ill-chosen advice. Moms can serve as counselors even after their initial responsibilities of child-care are completed. They can encourage us to think and to use common sense in solving problems.

But what do we do when Mom is unavailable or no longer on this earth? This is where a "substitute Mom" comes in. She could be a trusted friend, a relative, or whoever you can safely confide in. A "substitute Mom" can help to fill your void in your life by her kindness, understanding, and her prayerful concern. She may serve as a counselor, or as a listener, but whichever you need, the fact that she cares and shares your concerns is most important.

Ruth had a "substitute Mom", and she was a good one. Naomi must not have been a bit like the typical "mother-in-law" tales we hear, for she treated Ruth as her own. She had Ruth's best interest at heart, and showed to Ruth that she really cared. Naomi was

grieved because Ruth was a widow so early in life (see Ruth 1:13), and she urged Ruth to return to her own people. Ruth was determined, however, to stay with Naomi (see v. 16-18), an important decision which Naomi honored.

Ruth, counseled by Naomi, presented herself to Boaz according to their customs, and eventually became his wife. Ruth and Boaz were the great-grandparents of King David, all part of the lineage of Christ. Ruth is one of the few Gentile women named in an otherwise Jewish lineage. This was a special honor for Ruth, made possible because she had chosen to heed to counsel of her "substitute Mom".

Most of us will not have such a notable experience as Ruth did, but sharing with a "substitute Mom" is no less important. Whenever and by whomever guidance and support is given, it helps us be more like Jesus wants us to be. Sharing our faith, our burdens and cares, both strengthens and refreshes us. It gives us emotional support, which we all need. When our own Moms are not available or can't help us, we should ask God to direct us to someone who can.

We have read often in Titus

2:3-4 that the older women are to teach the younger. This responsibility goes beyond our immediate families, so if someone seeks your help, make yourself available. You're needed! Many young mothers are nearly overwhelmed by their burdens, and they need extra support. Some have special needs which can't be shared with just anyone, and your help as a "substitute Mom" may be just what is best then.

Being a "substitute Mom" doesn't guarantee you any spe-

cial honors, but knowing you have done what you can makes it worthwhile. You can pray, you can listen and try to understand. You can be thoughtful and considerate, just as a mother normally would. At certain times, those closest to the problem can do the least. Then, a "substitute Mom" can be especially helpful. Will you be one?

Selected from the

May 1, 1986

issue of the Bible Monitor

MOTHER

Anonymous

She was just an old-fashioned mother.

She did not pretend to be "smart."

To care for her home and her dear ones

Was the wish that was first in her heart.

We were raised by old-fashioned methods,

So sparsely employed today.

And when we so richly deserved it,

We were "spanked" in the old-fashioned way.

She taught us the old-fashioned virtue,

"A good name is far better, she'd say,

"Than all the wealth of the nation,

And truth is the best any day."

She believed in the old-fashioned Bible.

She trusted in old-fashioned prayer;

She told us that Jesus would hear us

If we'd speak anytime, anywhere.

Thank God for an old-fashioned mother,
For the Bible and old-fashioned prayer;
For the old fashioned faith that is looking
For our Lord to appear in the air.

Selected by
Sister Naomi Swartzentruber

CHRISTIANITY VERSUS WAR

John Roop

Brethren Drafted to Camp Meade

As the conscientious objectors paused a minute on hikes to pluck the dainty child of the pine woods, great men stopped to see the conscientious objectors. The following is typical of what visitors or correspondents should learn from the author after proving themselves sympathetic.

Prof. W. J. Swigart:

By working at the Hostess House I have an opportunity to do civilian work, know the whole camp and live with the other conscientious objectors. We have been faring very well for the last month or so, since our officers know that we are sincere. Ever since the President has defined non-combatant military service no change has been made. However, almost daily some, tiring of the idleness, are accepting some work. Brother Manbeck was the latest military recruit to the Quar-

termaster Department.

Today we had very important visitors. General Kuhn brought Herbert Hoover around to look the situation over. We have no official authority for the inference but we believe the gentleman who visited us is going to make the proper disposition of us for Secretary Baker. These religious objectors were the most interesting to these men of national importance. In talking to me concerning our church, I gave them the tract written by D. L. Miller, on "The Church of the Brethren." This as well as the explanation that I gave them was much appreciated.

On visiting our mess hall they ate some of our supper that Brother Ruhl, Dotterer and others prepared. The conditions seemed gratifying except there are 140 ravenous appetites to satisfy three times a day to no profit to the government. They

saw us begin our eating and then left. We are praying that the impressions may count for good. To military men I repeated the statement I made when asked for the reason for refusal to do non-combatant service. "As a member of a non-resistant church, I refuse to become a member of any organization whose purpose is to overcome evil by means of carnal weapons. Therefore I can accept no military service." The statements of other Brethren were as good or better.

John Brubaker, an illustrious Mennonite who had been teaching school was persuaded to accept the great humanitarian (?) service of the army hospital before he had time to view it from all angles. While waiting with the conscientious objectors he showed great aptitude as a Bible teacher. His transfer came too soon for he was snatched away from the conscientious objectors as a tender bud in a March gale. In the Base Hospital he wore only the white uniform, not military, and was reported to be taking more interest than any one in the work. However he was put in the ward where there were bad cases of the most infectious disease, pneumonia. Overworked he fell victim and died April 16.

He will ever be considered the conscientious objector martyr of Camp Meade.

Though spring brought many new developments, they were far from agreeable as we had a right to expect. During the latter part of April the conscientious objectors who were working as civilians, were tested. They were offered pleasant jobs and prestige if they would don the uniform. The writer had received underwear, overalls, and breeches during the blizzard but no significant parts of uniform. These were turned in after the decision to accept no so called non-combatant service was reached. As conscientious objectors were called in from Y. M. C. A., A. L. A., etc. the guard was tightened up. Restrictions were painful when we were denied such things as soap, sweets, church literature, etc. It was often repeated during this siege of privations and testing when our future was darkness and the clue which we often thought leading to light snapped like a taut hair, - "Suspense is worse than death." Men who had known the conscientious objectors while working in welfare activity visited us and extended sympathy. - "You are wearing a crown of thorns with

a blue ribbon in it," Dr. Barrien said.

Several conscientious objectors were taken away to guard house or stockade for trivial offenses. Some socialists had had serious charges preferred against them and court martialled but we are concerned mostly with religious men. However, they tried to pick flaws with all. The writer with many others was greatly fatigued by long hot hikes. On May 11, Edgar Benedict, Old Order Brother, had to be carried about a quarter of a mile to barracks. On the evening of May 23, the writer was barefoot. Some objection was raised. In the office the captain threatened him with stockades when he said he went barefoot at home.

During this period the District Service Committee proved their worth. Notice the clear reasoning in the following letter from the pastor. "Replying to your last question as to whether our Brethren should or should not choose service from the President's list. I like the President's liberal view that they may not choose any. The choice of any makes them wear the military uniform which is conceded by all to be the insignia of an accomplice in war. And, the boys now not uniformed are

in the main thoroughly sincere, and entirely conscientious, that by so doing they would be doing wrong; entirely independent of even the Goshen Statement, and the urgent church advice therein set forth.

"Moreover, as you know, men caught with a gang who are guilty of crime are both by judge and jury accounted partakers to the crime, and are made to suffer penalty with the criminals with whom they have been clearly proven to be identified. W. E. Roop."

Another service never to be forgotten is the Lovefeast on the first of June. Many would have liked to have had a pass to attend communion at home but this was denied. So, arrangements were made for the service in camp, Brethren M. C. Swigart and A. L. B. Martin officiated in our mess hall at a service like those at home except the place and hour, 4 P. M. Note from Diary: "The communion is almost as solemn as that of Calvary for we do not know what is to be the next event. We do not understand but walk by faith, looking forward to a certain event, - when Christ comes."

Colonel Hatch, who was chief commander when the 79th

Division took General Kuhn to France, frequently inspected us, showed some sympathy and on noticing many Bibles commending much Bible reading. Before the Board of Inquiry were sent to camp the officers tabulated data as to date of joining church, what denomination, past offences, etc. From a classification made on this basis the conscientious objectors were grouped. This facilitated handling the large crowd in short time. Men who had been questioned were kept away from those who were yet to pass before the board.

The questions were varied to suit the group. However, many apparently irrelevant questions possibly led to stern decisions. Brother Howard Statum was asked, "Why can you conscientiously raise the tobacco that makes men sick?" "I did not think then." Alonzo Payne, a Methodist farmer who expected to go to Leavenworth was asked if he would accept a farm furlough. He says he can't because it would be under the military establishment. He gets furlough and freedom. Though Major Stottard and Dean Stone asked a few questions it was Judge Mack who really conducted the inquiry so far as this improvised

court was concerned. However, many facts got into government hands which were not generally known. One man claimed to be a conscientious objector when arriving in camp. Later it was learned that he had been running an illicit still, carrying on illegal liquor business. The draft was all that saved him from jail. Several who were discovered as partners in immoral conduct before coming to camp were listed as insincere conscientious objectors and sent to Fort Leavenworth without much inquiry. From Camp Meade comparatively few religious men were ordered to Leavenworth. The two members of the Church of the Brethren had joined church, after War was declared, but so had several more who passed as sincere. With the "Old Order Brethren" it was different, however. One of their church policies is to baptize only those who are well matured in years. Consequently, two of the three to go before the board appeared as recent converts.

The final question generally to test the sincerity of Christians was of the following nature. Note from Diary: - Judge Mack. "Why could you not go up here or somewhere else and help a sick man, as these men in the base

hospital? That is charitable." Answer: The motive may be doing a deed of mercy but at the same time we realize that it is only preparing a man to be a part of the fighting organization."

Judge: "So you would not help a man who was in need of help irrespective of what he might do later?"

"The trouble is this, I would assist anyone whom I thought I was assisting to permanent health but not one whom I knew I was assisting to health only to endure more suffering or inflict pain and death on others. I might have mercy for my motive which all Christians command, but we know the purpose of the army."

"Who would you help?"

"I would help the helpless refugees or men whom I knew would do no more fighting, if I were in a civilian Red Cross organization or Friends' Reconstruction unit."

"Would you build houses or farm or assist those in need in France if furloughed to such an organization?" An affirmative answer proved that there was no cowardice back of the objections to war.

Before the Board of Inquiry visited Camp, the Detention Camp had been well organized

to care for themselves and their officers. Even though Captain Woodside had declared that we would all be sick if we had no army cook to oversee our mess, he soon asked our cooks to allow him to dine with us. While we starved and ate what soldiers would not, officers had dined in their own hall, spending much more on their messes than the enlisted man was allowed. In military annals it is doubtful if the parallel of the instance can be found. This rough burly officer not only ate with us but bowed his head before meals for grace. In a camp in Texas, it is said that forty-five Mennonites converted their officer. Captain Woodside was not converted but the instance proves that evil can be overcome by good and non-resistance doctrines are for war time as well as peace.

The first official action taken by the government to break up the Detention Camp was on July 10. Although 216 men had been in the camp there were but few more than half that number when the official order came. Fifteen men were ordered to Fort Leavenworth by the War Department. The half who had left voluntarily could come back to visit the camp. Many of them

considered it home because of friendly associations there. But, now men were to be taken away to a prison with a reputation for heartless treatment of prisoners. Ties of friendship were broken. Sympathy was intense because the stronger knew that the friend who was about to enter prison life was not prepared for such. If years of experience in church work could have followed them there would have been a hope for missionary work or at least no danger of extreme penal measures being imposed. Some who anticipated this western trip had been corresponding with Brethren near the prison.

The dissolution of the camp was carried out on a fuller scale when on July 16, men received their furloughs to work on farms in Frederick County, Harford County, Eccleston, Annapolis, on the Eastern shore of Maryland and Washington County. Like doves from a cage conscientious objectors went to the eastern shore to toil and to Annapolis, where a snare was set. Like a covey of partridges to a harvest field, six conscientious objectors went to Eccleston. They were hired at \$90 a month but allowed to retain but \$30 of it as cash, the balance to go to relief work. The

crowds that went up the state resembled flocks of blackbirds on a springtime migration. Eighty-two men were set free on this day.

The difficulties in store had not been dreamed of. The sympathetic farmers who had applied for the service of a conscientious objector now deserve sympathy. Imagine a son of Abraham who had never seen the inside of a farm barn, riding ten miles on a spring wagon. He had ridden in the finest of limousines in Philadelphia, on fastest express trains, on ocean liners and antiquated railroads of Europe, but never thus. The farm at the foot of the mountains contained one thing that he recognized, a cat. The Mennonite farmer was no professor of agriculture so dismissed his "Jew," advising him to catch the next bus for Hagerstown. Though farm wages were very high it is certain that a few farmers did not get their money's worth from their "conscientious objector hand." Others imposed greatly on the man they thought the government sold them as a slave. They were paying \$30 a month for his use as long as he lasted. There is no record of any of the Camp Meade men dying, but one or two sent to farms died from abuse.

MOSES KILLS AN EGYPTIAN

Rudy Cover

Exodus 2:11-22

Moses grew up in Egypt and was educated in all the ways of the Egyptians. He had the best of everything and was a prince of Pharaoh. He was trained to be a warrior and had the finest of clothes, houses, chariots, and food. He had servants to wait on him and could go and come as he wished.

God was watching and had plans for Moses. From the time he was born God knew that he would be a leader of his people, the Hebrews. Somehow Moses knew that he was a Hebrew. I suppose his real mother had kept in touch with him and taught him about the God of Israel. The Egyptians were cruel to the Hebrews and worked them hard. They made them build great monuments and temples, till the ground, and raise food, and they treated them worse and worse as time went on.

Moses was forty years old and one day he went out to see how his people, the Hebrews, were doing. As he watched them working hard for the Egyptian taskmasters, he noticed an Egyptian whipping a Hebrew.

Moses felt sorry for his people and when he saw one of them being mistreated it angered him. Looking to see that no one was near, he went up to the Egyptian and killed him and hid his body in the sand. Although Moses was a prince of Egypt, he was also a Hebrew. For a Hebrew to kill and Egyptian meant only death. The next day Moses again went out where the Hebrews were working and saw two of them fighting together and said to the one who started it, "Why do you fight among yourselves? Don't you know you are brethren?"

And the Hebrew answered Moses, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?"

Then Moses was afraid and said, "Surely this thing is known." Finally word got out around to Pharaoh and he tried to find Moses to kill him. But Moses fled from Pharaoh and went to the land of Midian, about two hundred miles from Egypt.

Although Moses was raised to be an Egyptian, with all the riches of Egypt as his feet, he

didn't forget his people. God had a plan for Moses and when Moses was eighty years old he led the Hebrews out of Egypt and away from slavery. God has a plan for you too. If you will give

yourself to Him, He will show you the right way.

Selected from the
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OBITUARY

CHARLOTTE E. FRICK

Charlotte Emma (Weaver) Frick, the daughter of Henry Hale and Viola Hazel (Miller) Weaver, was born April 10, 1922, several miles north of Grand Junction in Grand Valley, Colorado.

Charlotte was a homemaker most of her life, learning the art of sewing when she was five years old. Charlotte endured the pains of the Depression, battled the Dust Bowls of the 30's, suffered the loss of her father in March of 1933 and worked hard to help her widowed mother gain a little monetary value, to keep struggling along, to feed her family and care for their needs.

At the age of twelve years old, October, 1934, Charlotte felt the call to take Christ into her heart. Her friend, Edna Root, was baptized the same time as she, by Elder Marion Roesch in a canal, at the close of a Revival meeting in Colorado. As she grew to her teen years, she enjoyed the fellowship of her young folks and her church at Cloverleaf Dunkard Brethren Church at McClave, Colorado.

By March of 1942, Charlotte's mother had moved her family to Ohio and transferred her membership to the Englewood Dunkard Brethren Church. In September of 1942, the family was moving again, this time into the Eldorado Dunkard Brethren Church. By September 8, 1946, Charlotte and her family joined the Primitive Dunkard Brethren Church and by December of 1948 they merged with the Conservative German Baptist Brethren Church. For almost forty eight years she worked and labored in her efforts to serve in the church with her husband, George, and show kindness to those whom she came in contact with. In the fall of 1996 she chose to affiliate with the Old Brethren Church, of which she was a member at the time of her passing.

Charlotte married George Otis Frick on September 5, 1945 at her parent's home along Rt. 127. To this union were born five children: Gloria, Linda, Glen, Retha and Daryl. The marriage was broken on April 26, 1996 when her husband, George, passed away in their home.

Charlotte always had a concern for her children, grandchildren and great grandchildren. The day before her passing, she prayed audibly for all of her family as she lay bedfast in her bed. She loved to make food and watch it being devoured by those she loved. Charlotte was known for making homemade noodles and angel food cakes and selling them to the community. She enjoyed her flower gardens and enjoyed going to the Family Reunions. You would usually find her in the house of God each Sunday when she was able. One thing she thoroughly enjoyed was the hymn sings, whether it was in someone's home, in a nursing home or in her own home. She could sing by heart from many of the songs in the 1901 Brethren Hymnal.

On Sunday, February 28, part of her family and friends gathered around her bedside. One of the songs that we sang was "We'll Never Say Good-Bye in Heaven". At the end of the chorus and at the end of the song, Mom raised her hand upward and waved the palm of her hand while she said, "Good-Bye". Mom encouraged us all to be faithful and then replied, "I want to meet you all in heaven." One of her favorite verses was Philippians 4:8.

Charlotte Emma (Weaver) Frick passed away in the home of her son, Glen, at 2:30 on Tuesday morning, March 2, 2010.

In addition to her parents and her husband, George, Charlotte was also preceded in death by her step father, Loring Isaac Moss (February 1963; two brothers: Albert Weaver (August 2007) and Delbert Weaver (January 2003); two sisters; Hazel Weaver (December 2007) and Ida (Weaver) Keeny (June 2002); and ten step brothers and step sisters.

Charlotte is survived by her two sons: Glen O. and Shirley (Stump) Frick of Greenville, Ohio and Daryl D. and Sieglinda (Keeny) Frick of Thomasville, Pennsylvania; and three daughters and sons-in-law: Gloria A. and Mervin Hilty of New Madison, Ohio; Linda L. Frick of Gettysburg, Ohio; and Retha Y. and Robert Musser of Lititz, Pennsylvania. There are eighteen grandchildren and thirty-four great

grandchildren; a sister and brother-in-law: Arvilla M. and Ray Keeny of New Freedom, Pennsylvania; brother-in-law: Lloyd and Catherine (Keeny) Keeny of Spring Grove, Pennsylvania; sisters-in-law: Elizabeth "Betty" (Wickel) Weaver of Lititz, Pennsylvania and Marie (Frick) Keck of Canton, Ohio; step sister-in-law: Beulah Janette (Flora) Moss/Reed of Dallas Center, Iowa, and numerous nieces and nephews.

The funeral services were held at the Palestine Old Brethren Church on Friday morning with Neil Martin and Thomas Royer officiating at the church. Hymns used at the church were: "My Faith Looks Up To Thee", "There's a City of Light", "My Jesus I Love Thee" and "On the Happy Golden Shore". Pallbearers were: Allen Hilty, Daniel Frick, Michael Harris, Glenn Wells, Simeon Musser and Eli Stoltzfus. Hymns used while the grave was being filled were #478, 484, 393 and 481 from the Old German Baptist Hymnbook and then they sang one verse of "What A Friend We Have in Jesus". Daniel Beery then had the committal service after the body was lowered and the grave was filled. Burial was in the Miller Cemetery in Liberty Township; Greenville, Ohio.

I'm Free

Don't grieve for me, for now I'm free;
I'm following the path God laid for me.
I took His hand when I heard him call;
I turned my back and left it all.

I could not stay another day;
To laugh, to love, to work or play,
Tasks left undone must stay that way;
I found that place at the close of day.

If my parting has left a void,
Then fill it with remembered joy.
A friendship shared, a laugh, a kiss;
Just think of me now in all my bliss.

Be not burdened with times of sorrow;
I wish you the sunshine of tomorrow.

My life's been full, I savored much;
Good friends, good times, a loved one's touch.

Perhaps my time seemed all too brief;
Don't lengthen it now with undue grief.
Lift up your heart and share with me;
God wanted me now, He set me Free!

The family wishes to express our grateful thanks for the blessings of prayers and cards sent while caring for Mom in her affliction and while we walked through the vale of sorrows. Mom will certainly be missed by those who loved her. Our loss is her gain and might our thoughts be turned heavenward as we travel onward and upward until we meet again.

The Family

NEWS ITEMS

2010 GENERAL CONFERENCE

June 5 –9, 2010

2010 General Conference will be held at the West Milton Christian Center (formerly known as Holiness Memorial Campgrounds), 6390 Jay Road, located 1½ miles southwest of West Milton, Ohio.

Those traveling from the north on I-75 should exit on Route 55 (Exit 73) and proceed west to Route 48. Go south on Route 48 to Garland Road (approximately ½ miles south of West Milton), turn right. Go west to Jay Road, turn right to the grounds.

Those traveling from the north on Route 127 should take Route 571 from Greenville to Davis Road. Turn right on Davis Road. In approximately 2 miles, Davis Road will intersect with Emerick Road. Follow Emerick Road to Jay Road, turn right onto Jay Road and proceed to the grounds.

Those coming from the east or the west on I-70, exit at Route 48 (Exit 31). Follow Route 48 northward about 6 miles to Garland Road. Turn left and go to Jay Road. Turn right on Jay Road and proceed to the grounds.

By plane, fly to Dayton International Airport and call the grounds for someone to pick you up. If coming by bus, disembark at Dayton,

take the local bus to Union, Ohio. Call the grounds for someone to pick you up.

The Christian Center's telephone number is 937-698-4994.

If possible bring your own bedding. There will be bedding available for rent at a nominal fee at the grounds for those who cannot bring their own.

There are plenty of RV hook-ups available.

Please send your reservations as soon as possible to:

Don Hostetler

3925 Kilbourn Road

Arcanum, Ohio 43504

Telephone: 937-692-5443

E-mail: d9hst@aol.com

The Arrangements Committee

MINISTERIAL LIST CHANGE

The new telephone number for Brother Galen Litfin is 503-899-8574.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation will be holding their revival meetings beginning, Sunday, May 2 through Sunday May 9 with Bro. Paul Skiles as the evangelist. Services will begin at 7:30 weekday evenings and 9:30 on Sunday morning. Saturday, May 8, at 7:00 P.M. will be the communion service with the examination service at 2:00 P.M. There will be a potluck each Sunday. We extend a welcome to anyone and please pray for these services.

Sister Martha Heer, Cor.

WAYNESBORO, PENNSYLVANIA

The Waynesboro Congregation plans, Lord willing, to have our Lovefeast service on Sunday, May 2. Services start at 9:30 A.M.

We invite all to come and worship with us.

Sister Jane Valentine, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR JUNE 2010

June 6 – Trembling, That I Might Rest – Habakkuk 3

1. What are some things that Habakkuk's prayer accomplished?
2. What was his prayer about?

June 13 – The Great Day of the Lord for Judah – Zephaniah 1

1. The anger of the Lord was kindled. What was God angry about?
2. What does the "great Day of the Lord" signify?

June 20 – Father's Day – I Kings 2:1-11

1. How does someone "show himself a man"?
2. How well did David pass on his experiences to his son?

June 27 – Gather Together Before the Day of Repentance Passes
– Zephaniah 2

1. What must a person do in order to return to God?
2. Compare meekness to haughtiness.

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JUNE 2010

June 6 – Spiritual Foundations – Is. 28:16, I Cor. 3:10-15, I Tim.
6:18-19, II Tim. 2:19-26

1. Christ is the foundation. How do we build upon Him?
2. How do we “lay up in store a good foundation against the time to come?”

June 13 – Christian's Armor – Eph. 6:10-24

1. How do we put on this armor?
2. What are the consequences of not applying this armor?

June 20 – Father's Day – Gen. 18:19, 27:26-27, I Kings 2:1-4,
Acts 10:1-4

1. Describe the attributes of a good father, and how they are attained.
2. How can father's persuade their children to heed their admonition?

June 27 – Temperance – Pro. 23:1-3, 23:20-23, 23:29-32, Luke
21:34-36, Eph. 5:17-20

1. How can the word "temperance" describe anything beside the use of alcohol?
2. What is the purpose of being temperate?

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

I KNOW I LOVE THEE BETTER LORD

I know I love thee better Lord,
Than any earthly joy;
For thou hast given me a peace
Which nothing can destroy.

I know that thou art nearer still
Than any earthly throng;
And sweeter is the thought of thee,
Than any lovely song.

Thou hast put gladness in my heart;
Then may I well be glad!
Without the secret of thy love,
I could not but be sad.

O Savior, precious Savior mine!
What will thy presence be,
If such a life of joy can crown
Our walk on earth with thee?

-Frances R. Havergal

THE COMPARTMENTS OF LIFE

As we approach the time for another General Conference, we look forward to the ingathering of Brethren and Sisters from across the Brotherhood. It is a highly anticipated time. It will provide a season of fellowship, a time of study and a period of Spiritual sharing through the preached word. The few days set aside for this gathering will be a special time that will prepare us to better meet the challenges of living as Christians in a world that is not a friend to godliness or spirituality. When those days have ended we will depart the place of meeting with regrets for the parting, but knowing that we must move on in our Christian lives.

On a weekly basis, Sundays supply the same tonic for our

lives that Conference supplies on a yearly basis. These once-weekly times of fellowship, teaching, and study are important to keep us on the narrow path of the Christian life. We also enjoy mid-week services, revivals and Lovefeasts as aids along the way.

As we continue on our spiritual journey, we also become involved with the temporal affairs of life. We all invest our efforts in acquiring and enjoying the fruits of our labor. We also invest some of our time in the pleasures of life.

Perhaps we wish we did not need to stop for Sunday, because we need more time for our temporal pursuits. We push a switch at 12:01, Sunday morning, that will stay switched

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on until 11:59, Sunday night. That is our "spiritual" switch. Our activities and perhaps even our appearance will change for that one day. On Monday morning we will go back to our "normal" activities, which will last until the next Sunday.

When we treat Sundays, mid-week services, Lovefeasts and Conferences as set-aside, special occasions, then it may be that we have made self-limiting compartments in our lives. We recognize that there are many areas of interest and effort in our lives. We have a work compartment, a recreation compartment, a family compartment, a social compartment, a civic compartment, and perhaps other compartments plus a spiritual compartment. We tend to separate various activities into exclusive realms. We set apart a certain time to perform each function. It becomes frustrating when one compartment dominates the others or demands more attention than another. This unstable balance of life produces anxiety and conflict.

Undoubtedly, there is a time for everything in life. We must be careful as we invest our efforts in each area. What we must understand is that while

the other compartments of life might be exclusive and have boundaries, the spiritual compartment of life should not be a self-contained compartment. The spiritual compartment of life should direct our efforts in our whole life. We cannot divorce other areas of our lives from our spiritual beliefs. If our spiritual beliefs are not undergirding all other activities of life then we need to be examining our lives for our real motivations.

God does not want us to stick our belief system into a neat little container that we simply get out for use on Sunday morning or other special occasions. He wants His Spirit to be the director of our lives. We cannot allow the various compartments of life to overwhelm the direction of the Spirit in our business, social, recreational, or civic affairs. We cannot afford the loss of Spiritual integrity in these areas of our lives. Honesty, truthfulness, compassion, empathy and love must be displayed in all areas of our lives. If we find ourselves compromising in these areas of life to gain advantage, to increase profits or to gain promotion then we have sacrificed our most basic foundational beliefs on the altar

of self, sin and Satan.

We must integrate all areas of our lives with God's Spirit. The Holy Spirit has been given to us as an earnest on our full, future reward. The Holy Ghost indwells us as newborn babes and stays with us through our life long journey. He gives us direction through His promptings and the Word of God. Through study, meditation, prayer and spiritual application, we have the privilege of His leadership in our lives as we approach all facets of our lives.

As those who have the privilege of being the children of God in this world, we have the responsibility to order all the compartments of life in the way that would please and honor Him. He has equipped us for that purpose and we need to apply that standard to our lives.

Are all the compartments of your life open to the Spirit's direction, or do you have compartments that you want to control?

M. C. Cook

PRAYING THE LORD'S PRAYER

Conclusion

Amen!

We've come to the close of the prayer uttered by the faithful for two thousand years. Through hundreds of full Bible translations, these sixty-six words have remained very much intact, if not in the Scripture texts, at least in the liturgy. The Lord's Prayer in public worship is seldom read from a text, but it is often quoted. The custom of closing verbal prayers and some hymns with "amen" seems to have originated here in Matthew 6:13.

How then should it be pro-

nounced? One source says that Ah-men seems to be the pronunciation used in classical music and by the British in speaking. Ay-men is the sound in gospel music. I am content to use ay-men at the close of my prayers and the Ah-men version as the closing syllables of some hymns.

What is the meaning of this interjection that stands alone at the end of each Gospel and concludes all of Paul's general epistles? "So be it", "truly", "so say we all", "let it be", "verily".

Sometimes it is a declaration of affirmation.

Twelve times from Mount Ebal all the people say, "Amen" to the catechism of the curses of the Law found in Deuteronomy 27. The other six tribes represented on Mount Gerizim, the mount of blessing, give no such affirmation. But neither are their blessings enumerated.

The double amen – Amen, and Amen – occurs three times in the Psalms (41:13, 72:19, and 89:52). Authored by David, Solomon, and Ethan this trio speak of blessing to those who walk in His countenance, of the whole earth filled with His glory, and a blessed LORD God of Israel [who is] from everlasting to everlasting. It seems to speak of double joy and strong declaration. It is an easy affirmation.

The book of Romans sprinkles the "Amen" in the middle of chapters, sometimes as part of a doxology formula. One verse bemoans the professing fools who serve the creature more than the Creator, who is blessed forever. Amen. Another Romans' Scripture states that Christ is over all, blessed forever. Amen. "For of him, and through him, and to him are all things to whom be glory for-

ever. Amen." The doxology of Romans 15:33 sounds like the close of the book. "Now the God of peace be with you all. Amen." Paul, however, writes through twenty seven more verses with three more Amen's. He gives us the often quoted, "(May the) grace of our Lord Jesus Christ be with you. Amen." And then his final closing: "To God...be glory through Jesus Christ for ever. Amen."

Watch for the Amen's as you read through Revelation. The first chapter introduces us to the glory and dominion for ever and ever (Amen!!) and mentions those that pierced Him will wail because of Him. Even so, Amen. Still in the first chapter and midway through verse eighteen, the words of Christ say, "I am alive for ever more, Amen."

The faithful and true witness, the beginning of the creation of God, takes on the very name – Amen. "These things saith the Amen, 'I know thy works, Laodicea.'"

I love the listing in Revelation 7:12 – a verse that starts and ends with the same four letter word: "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and

power, and might, be unto our God for ever and ever. Amen."

Here comes the ark of God back to the tent that David has pitched for it. Thanks and praise is offered with the words, "Blessed be the LORD God of Israel for ever and ever. And all the people said, 'Amen.'" The same words are uttered by the four and twenty elders and the four beasts in John's vision.

At the conclusion of the book of Jude with its filthy dreamers and evil speakers there is a hearty amen following the words, "the only wise God of our Saviour." Amen is absent at the close of the book of James, as it is in all the Old Testament final chapters.

The Lord's Prayer contains the only spoken words of Jesus that finish with the double sylla-

bles of Amen. As I repeat those words, my heart confirms that I acknowledge a heavenly father who has wonderful names, promises a coming kingdom, and who is the provider of daily bread. I also make the most profound and life-changing statement that I will forgive others. I will do it as completely and frequently as Jesus does. Amen.

It is good to not use the word lightly. Amen affirms all that is good, but it also accepts the chastening rod...so be it.

The grand finale: "Surely I come quickly. Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

Sister Mary Sue Moss
Dallas Center, IA

DAVID AND GOLIATH

It is a warm summer day as David meanders through the packed battle field. He is bringing a supply of victuals to his brothers. As he approaches, he sees a huge, giant of a soldier on the other hillside.

As David talks to his brothers the giant soldier, Goliath, emerges out of the enemy

camp and starts cursing our God of Heaven. David, the shepherd boy, was not going to stand for that soldier to be saying those things about his God. So he goes and begs permission from Saul to fight Goliath. When Saul would not let him, David told Saul that he had killed a full grown lion

and a big mother bear with his bare hands. David then asked Saul, "If God has helped me kill these beasts of animals will not God also help me fight this giant also?" After a while, Saul allowed David to fight the giant only wearing his kingly armor. So David tries on the armor. It was so big that he could not walk or see because the helmet covered his eyes. Saul asked David, "Now, what are you going to fight with?" David replies, "With my sling shot that I have had from my childhood and God will be with me."

After David leaves King Saul's tent, he marches right

out into the battle field to meet the giant soldier Goliath. When Goliath raises his sword to kill David, David reaches in his pocket, pulls out a stone, puts it into his sling shot, and starts to swing it around and around and then let's go and the rock sails through the air right into Goliath's forehead and knocks him down. Then David runs up and cuts Goliath's head off with Goliath's sword. Once the Israelites see that Goliath is dead, they run after the Philistines to make them their servants just like Goliath promised them.

Brother Levi Chupp

AND WITHOUT CONTROVERSY

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Timothy 3:16

There is much controversy within the earthly church. While we must avoid error, there are many understandings that can be controversial without destroying the Faith. End times theories are many and varied.

We do not believe anyone has all the truth on this matter. However, within a fellowship of faith we believe there should be agreement among the membership on these subjects. Also allowing for differences does not mean that they are not important.

But the apostle Paul names one thing that is to be without controversy. It is obvious that he is referring to the Lord Jesus Christ. Those that claim to have full understanding of the

relationship of the Lord Jesus Christ within the Holy Trinity would seem to be on dangerous ground. Even Paul, who wrote the largest part of the New Testament, with the aid of the Holy Spirit, did not claim to understand the mystery of godliness.

First he states that God was manifest in the flesh. Jesus Christ was God and thus equal with the Father. There are not three Gods but One. Yet there are three distinct personalities. Our human minds cannot fully comprehend this, yet it is without controversy.

Jesus Christ was justified in the Spirit. This cannot refer to being saved from sin since He was born without the adamic sin nature. In Acts 10:38 we read, "How God anointed Jesus of Nazareth with the Holy Ghost and with power:..." Yet Jesus claimed this power for Himself and the Holy Spirit always gave glory to the Son. This is another mystery with controversy.

Jesus Christ was seen of angels. We believe this refers to His pre-incarnate existence. He was eternally present with the Father. We cannot be certain when the angels were cre-

ated but it was definitely before Christ's birth of the virgin Mary. Every book of the Bible speaks in some manner of the Lord Jesus Christ. It starts with the Creation of the Earth. A literal six day Creation is without controversy.

Jesus Christ was preached unto the Gentiles. There is great controversy concerning the relationship of the Jews and the Gentiles. Romans 10:12 states, "For there is no difference between the Jew and the Greek (Gentile): for the same Lord over all is rich unto all that call upon him." Is this without controversy?

Jesus Christ was believed on in the world. We take this to refer to the fact that Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me." John 14:6. There are not many ways to the Father. Jesus Christ is the only true Way. All other ways lead to spiritual death, not life. This is without controversy.

Jesus Christ was received up into glory. Theories abound from the idea that Jesus Christ was a fictional character dreamed up by the writers of the New Testament to He was only a good man who did

good deeds and taught helpful truths. His resurrection and ascension is denied. Yet the true facts are without controversy.

The first verse of the next chapter (a man made division) speaks of those who depart from the true Faith. There were

those in the time of Paul and they greatly abound today. They have pretty well taken over the earthly church.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

IN THE DAYS OF THY YOUTH

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Ecclesiastes 12:1

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27

"Wherefore lift up the hands which hang down, and the feeble knees." Hebrews 12:12

One of our purposes as Christians is to encourage one another. Those who are isolated, those in small congregations, made up largely of older people, need to be inspired by other, larger congregations.

There are several ways to do this. Many of the smaller groups already benefit from outside ministry coming regu-

larly, and this is good, but it soon becomes expected. What then can be done? We wrote in other articles about the work of letter writing, and how it can be used to encourage and up-build the kingdom. As our Bible texts indicate, and as we read in Revelation 3:2, which says, "strengthen the things which remain, that are ready to die."

Many sit isolated, with very little to keep them built up in the faith. Through no fault of their own they are alone to face the storm. Many young people have left the smaller churches because they had no other young ones to fellowship with, making the church even smaller. Young folks who are blessed with others should share their blessings with a smaller congregation. Every few months a group of young people or a young family should

venture forth and visit a smaller congregation.

You have no idea what a visit like this would mean to a group of worshippers of a dozen or less. Those looking for some way to be of service to the church should consider this. This writer belongs to one of those small congregations, and we have spoken with others in other congregations, and discouragement is rampant among them. Does anyone care? Are we really alone?

It speaks in Jude 22 about "making a difference." Are we making a difference? Those of us that struggle in a small group occasionally go to a large congregation to get a different kind of encouragement than

we get at home. Come, if you would, and visit us, and receive for yourselves a different kind of encouragement that comes from "making a difference."

We visit our sick and shut-ins, although this work is largely done by the ministry. Why not visit those small groups, and in helping them, help yourself?

Everything that we do, we must do to honor and glorify God. When we do this, He will comfort and sustain us. One of the ways this is accomplished is by our encouraging one another. This is not a command made by God or man, but it is a product of a redeemed and cleansed heart. May God bless each reader as they ponder the path of their heart.

Consecrate me now to thy service, Lord
By the power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in Thine.
Draw me nearer, nearer, nearer, blessed Lord,
To the cross where Thou hast died;
Draw me nearer, nearer, nearer, blessed Lord,
To thy precious, bleeding side.

-Fanny J. Crosby

Brother Lynn H. Miller

GOD'S IMMUTABLE WILL

Howard J. Surbey

The world is ever moving onward with its changes and it has done so from the time of its creation. True, great things are being achieved through mechanics and science, but morality and spirituality are on the decline, as perhaps they so often have been from the time of creation. "And God saw everything that he had made, and behold, it was very good." Gen. 1:31. Man was made pure, sinless, but with the temptations of the devil came violation of God's law, which was and still is sin. One of the offspring of these first parents was a great sinner, a murderer, thus sin continued to be increased until God destroyed the people with water. This period covered the first dispensation which was governed by God speaking directly to man.

Second followed the Patriarchal age, when God governed His people through Patriarchs, faithful men through whom God spoke. Third we have the Jewish or age of the Law, when God governed His people through the Jewish Law. This continued until the Gospel age, age of Grace, which will continue unchanged

until the end of the dispensation of time of this earth.

God knew the end from the beginning and made provision for the governing of the people during the different ages. During the Jewish or law dispensation obedience was compulsory; the letter of the law had to be obeyed to meet the approval of God. The law carried out in the lives of men as a servant serving his Master. The Gospel dispensation, although no less in power and authority, is a dispensation of grace. It is a state of love service. Christ came to take unto Himself a bride, the church, from among the multitudes of humanity.

The church is the bride of Christ. A bride does those things which she knows are pleasing to the bridegroom prompted by love. This cannot be classed as a compulsory obedience to the letter of His will, but a necessary obedience. This obedience, being essential and necessary to our being a part of His bride, cannot be optional and is acceptable if done to the best of our ability through love.

The Gospel is given as a test

of the love we have for Him, its requirements are contrary to the nature of man; therefore are a cross, but through love of Jesus we are made willing to do it all. The will is not made changeable to suit the ages and whims of people but the people of all ages must suit themselves to it.

When we accept His plan and He chooses us to come out from the world and be a separate people, He means it for all time until we are called from this earth. All the teachings are necessary, for all generations, to keep His bride pure and acceptable at all times. Jesus never meant that His bride should become so defiled that it would be unsanitary for her members to mingle in love. Cleanliness is next to Godliness and it is the business of the church to rid herself of filth and such contaminating diseases which we find mentioned in the New Testament.

What was essential to the saving of souls in the days of the apostles is equally essential today, for God's will changes not. Non-conformity and being separate from the world is just as essential now as it was then. There is neither license nor time for the follower of Christ at the dance, the ball-room, or any of

the amusements used by the world to pass their time. "Wist ye not that I must be about my Father's business" was Christ's aim and duty from His earthly life and it will be the duty of His true followers also. "Ye cannot serve God and mammon." Matt. 6:24.

When Christ's time had come to be delivered into the hands of sinful men for your and my sins, how He agonized in prayer, pleading with His father that "if it was possible this cup might pass from Him," but the pleadings of a dear Son could not change God's will. "If it is possible" to grant My wish and yet not to change God's plan. Do we guide our actions and requests by such a submissive spirit? Do we sometimes feel that we can do as we please and yet remain among the Bride of Christ? How much will God excuse us for not living up to His requirements?

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:15.

Selected from the
June 15, 1950
issue of the Bible Monitor

IF

Paul R. Myers

This little two-letter word, which is a conjunction, is used as a mammoth big excuse for failing to do our best when duty calls, when opportunity arises and when there are no definite specific hindering causes.

The word "if" means: on the condition; supposing that; whether; although; to express doubt. A word used as a conjunction is used to unite; tie-in' connect. Normally, the word "if" is used to connect a statement of fact or proposal with or to a condition. Examples, I will see you Sunday if the Lord wills; I intend to plow tomorrow if it does not rain; if there is no late frost, the prospects for a bumper fruit crop are good; if we live until spring, we want to paint our buildings.

In the business world and in the natural world, the word "if" covers or makes allowance for any and all types of reasons why things are or are not accomplished. During the recent coal controversy, the miners stated they would return to work only if they receive a contract with the coal operators.

There will be many who would go to conference this sum-

mer, if the distance was not so far; if our means was better; if we had someone to do the chores; if we knew our health would permit; if we could get someone to go with us; if we can plan our vacation to suit the time; if our employer will let us off. Expressions such as the above imply performance contingent upon conditions. The word "if" covers such a situation.

We think often of the use of this word as an excuse. It can rightly be used as a reason. For instance, should your desire be, to go to conference, and you are a farmer and have chores that just cannot be neglected, IF you are unable to get someone to do those chores, you cannot go to conference. When you make plans for a certain occasion and if you become ill, to the extent that you cannot carry out those plans, you have a reason, rather than an excuse.

This little word "if" is not entirely restricted in use to the business and natural world. It is quite at home in the religious world. Apparently more people use the word "if" in lieu of a legitimate reason: for failing to

worship God, for staying away from church services, and for not helping one another, than any other reason.

It seems to be an all-purpose excuse for use on Sunday morning for not going to church. If they were not out so late Saturday evening, if they were not expecting company for dinner, if it was not raining, and if the car was working better, people would all be in church Sunday morning. The masses of people hide behind the little "if" when it comes to church work, and they feel justified. However, on Monday morning, none of the "ifs" that kept them home from church would keep them home from their place of employment.

The devil used this word when he tempted our Lord and Master, when he said to Jesus, "if He be the Son of God and if He would fall down and worship him." Here the devil used the word "if" as expressing doubt. While it might appear that the devil doubted the power of Jesus, I believe he knew His power. Such mockery did not cause Jesus to yield to Satan. Jesus did not obey Satan, neither did He allow an "if" to stand between Him and God.

I think there is a wonderful

lesson here for us. I believe it is the same Satan that tempted Jesus who attempts to put an "if" in our way. He is made happy when he can cause us to be led off the narrow path. He is very deceiving and we should be alerted to his cunning devices.

God's Word teaches us doctrines, ordinances, commandments and other essential facts relative to our salvation. He is their author and these same Words shall judge us. There will be no way of escape. In His Word, we are repeatedly warned to flee Satan and the wrath to come.

The same Satan that tempted Jesus, that tempted Eve in the garden, that tempted our forefathers, tempts you and I today. He does it in many tricky ways. One of them is by callousing men's and women's hearts to the point that their conscience is seared over. Even Satan works from behind the pulpit, in causing to be preached unsound doctrine. He injects that little "if" in every mind that will open to receive it. By such efforts, masses of people are being led to eternal destruction.

We are constantly confronted with such examples; if my neighbors can attend the pic-

ture shows, the dance halls, the beer parlors, the skating rinks, if they can wear the fashions of the world, if they do not need baptism by triune immersion, if they do not need to wash feet, why teach it any longer. The devil prompts such teaching, attempting to deceive the very elect.

Your neighbors, friends or relatives can do these things. Nobody can stop them if they insist. But, dear reader, according to God's Word they can lay no claim to salvation. When they allow that "if" to predominate in their life, they are yielding to Satan and not to God. They will lose the blessing God offers them and will in return, receive damnation to their soul. If we yield to Satan, we shall be placed in the category of the unsaved. Jesus offers something so much better, that though we be a fool, we need not err therein.

Jesus used the word "if" in a manner that we should be able to discern from the manner in which Satan uses it. In John 13:8, in speaking to Peter, Jesus says, "If I wash thee not, thou hast no part with me." In John 13:14 Jesus again speaking, says, "If I then your Lord and Master, have washed your feet; ye also ought

to wash one another's feet."

Here we have simple teachings of Jesus. He states in plain language, that in order to have a part with Jesus, who is our Lord and Master, by His own Word, and who did wash the disciples feet, we ought (meaning are obligated) to wash one another's feet. In John 13:17 Jesus says, If ye know these things, happy are ye if ye do them."

I am sure that we can see the difference in the use of the word "if". We should pay heed to the way it is used in God's Word. We should ignore it when it is prompted by Satan. When Jesus says we shall have a part with him when we wash feet, do not miss that part by allowing Satan to deter you with an "if" it is necessary. Such is true of all Bible teaching.

Remember, Jesus came, not to do His will, but the will of His Father which sent Him. We, in order to be a true disciple of Jesus must do His will. His will is that not one soul should perish. Jesus will not do it all. We must cooperate by living a life of faith and not a life of "ifs".

Selected from the
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issue of the Bible Monitor

THE BURNING BUSH

Rudy Cover

Ex. 2:23-25; 3:1-22

God's people, the children of Israel, were having a rough time in Egypt. The Egyptians made slaves of the Hebrews and gave them more and more work to do. They treated them badly and whipped them to get them to work harder. The Bible says, "They sighed and cried; and their cry came up unto God by reason of their bondage. And God heard their groaning." God decided the children of Israel needed help and He knew just the man to help them.

Now Moses had been forty years in the land of Midian, a desert country, and herded sheep for his father-in-law, Jethro. There was a mountain where Moses took his flock called the mountain of God which was Mt. Horeb. As Moses took his sheep around the mountain, where the pasture was better, he saw a bush that was on fire. This wasn't anything too strange as lightning often struck a large bush and caused it to burn. But there was something unusual about this particular bush. It was on fire but it didn't burn up. As Moses

watched, he said, "I will now turn aside and see this strange sight and find out why the bush is not burnt." What would you think if you saw a bush on fire that wouldn't burn up?

And God called to Moses out of the burning bush and told him to take off his shoes because he was standing on holy ground. You see, God can do anything and the bush appeared to be on fire because God was there. God talked with Moses and said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God. God told Moses how He had seen the affliction of His people in Egypt and that He would deliver them and bring them into a good land flowing with milk and honey. God had something for Moses to do and said, "I will send you unto Pharaoh, that you may bring forth my people out of Egypt."

Moses was an humble man and said, "Who am I that I should go to Pharaoh to bring

forth the children of Israel out of Egypt?" Then God told Moses that He would be with him and that after Moses had brought the children of Israel from Egypt that they would serve God on the very mountain where Moses was standing. God told Moses to go to the elders and tell them that God had sent him to deliver them; then they would go to Pharaoh and ask him to let them go three days journey in the wilderness to sacrifice to the Lord.

And God said, "I am sure that the king of Egypt will not let you go, and I will stretch out my hand and smite Egypt with all my wonders which I will do and after that he will let you go."

Do you know that we can worship the same God that talked to Moses in the burning bush? God has promised to be with us if we only trust Him. He can and will deliver us from this old world of sin just like He delivered the Children of Israel from the Egyptians and led them to the Promised Land. Our promised land is Heaven. Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Selected from the

July 15, 1975

issue of the Bible Monitor

CHRISTIANITY VERSES WAR

John Roop

V. CAMP LEE, VIRGINIA

In the state where historical national pride is transmitted from father to son, as is many colonial heirlooms, we find many interesting situations arising. For a brother to be accused of being unpatriotic when his sires had settled, preserved and supported this land of freedom, there was no excuse except misunderstanding or

ignorance. Our policies were often misunderstood here but not so much as in places where less Dunker blood flowed in veins of soldiers.

The following is an account written by Brethren who knew Camp Lee from the beginning of the draft until discharged in 1919.

Detailed account of Experiences at Camp Lee, Va., 1917-

1918. Cephas P. Stump and of Horace P. Spangler:

Reporting for Duty

"On October 8th, 1917. We reported to our Local Board according to law, and had no trouble getting Form 174, as some Brethren ahead of us had had. They had to take the matter up with Governor Stuart before they would be recognized by the Local Board. Elder L. A. Bowman went with us, helped us by the Local Board and went with us to Camp. Here we met Brother Wilcie Sink and we three were always together from then on till Furloughed on Farm.

"During the mustering examinations, we were inquiring about where to start our claim.

In the Infantry,

"In the mustering we were directed to Lieutenant Colonel Reed who received us courteously, examined our exemption papers, asked us a few questions, and directed us to the Captain of our Company for further information.

"We were assigned to Company D of 317 Infantry. The next few days were days of adjust-

ment. As soon as we could learn who was who we went to our Captain and explained our position in a very few words and asked him what he wanted us to do. His reply was, 'I'll see if I can find something for you to do.' The day following we again went to him and asked him if he expected us to drill. His reply this time was, "You may if you want to but you don't have to – You don't have to do anything – Mr. Wilson hasn't decided whether he will send you to war or send you home. Our orders are to treat you as guests. But I know you'd rather do a little something temporarily, so you may go into the kitchen if you want to." We went into the kitchen and worked for a month, or nearly so, during which time we met with no opposition. All the soldiers that knew about our position envied us. They all treated us well and we never came in contact with any officers except our commanders. The soldiers were given uniforms, but no one ever asked us if we wanted a uniform. When time came for the soldiers to take the Oath of Allegiance, our Captain courteously told us that we needn't even go down to headquarters.

We were very thankful for that. He didn't even ask us if we wanted to take the oath.

"While here we took the Physiological Examination. We were also taken over to Headquarters where we were given a choice of being sent to Base Hospital or to Remount Depot. Since some of our Brethren had already been assigned to Remount Depot we preferred the latter. Then we were transferred from Company D to M Gun Company, where we, after being asked a few questions, were given the same courteous treatment. While in the Infantry we had never been asked to salute the officers. From here we were transferred to the Remount Depot about November 1st."

The account of A. L. Younker who united with the Church of the Brethren, Windber, Pa., May 27, 1917 is too lengthy for publication. However, the experiences of one who fared differently on arriving at Camp Lee, October 4th is in place here. God provided him a Mennonite partner who was well posted. Enroute to camp the other men got drunk and unruly. Taking a stand for Christ in the mustering office they were tried every

day, but learned Scripture as they had opportunity. "When the officers failed to make soldiers of us, they transferred us to another company just to see if we would take the same stand at every different company. I was moved six times in one week. So after about six weeks of moving, they gave us our choice of going to the Base Hospital or Remount Depot."

Refusing the uniform and participation "in war in any shape or form" brought them to the guard house. "There were two Mennonites in there already for about six weeks. Then they thought they would starve the conscientiousness out. They put us on half rations for ten days. We had only one blanket a piece in the latter part of November. We got so cold we could sleep only a few hours a night for they would not allow us to have any fire."

Brother Spangler continues his account viz.:

"Here we met our first opposition — on refusing the uniform we were at first refused any Government supplies, even beds and bed clothes, but we finally received beds. Here we found about fifty conscientious objectors mostly Brethren and

Mennonites, four of which were in the guard house for refusing to accept any service whatever.

Most of these were working temporarily and we were placed on the feeding gang, feeding horses and mules, which gang consisted mostly of conscientious objectors.

"The number in the guard house increased from four to eleven which was overtaxing the capacity of the guard house. So they were moved to a Veterinary Medical Dispensary with a concrete floor, without beds and with only one blanket. The November weather was exceptionally cool and damp. After a few days, the visiting Brethren reported this to General Chronkite who knew nothing of it and they were immediately supplied with sufficient bedding.

"Here we drew up a paper petitioning our Captain for Segregated Barracks (or Detention Camp) as the law provided. But to no effect. We held our Sunday school each Sunday, first in a nearby mule shed, but later in the Mess Hall, and prayer and song services every night in our barracks.

"At this place we were glad

for the visit of a number of our Brethren, J. A. Dove, Va.; Brother Horst and Replogle from Pa., Brother Joseph Bowman, and others. We were always glad to see them and anxious for a word of advice from them. But we received no definite advice from them, as to what steps we should take. We feel that our daily prayer meeting was a great factor in maintaining our courage. Some time later in November, Brother Aaron Louck from Pa., and Brother A. D. Wenger from Va. (Mennonite) came to visit us. They confidently advised us to steer clear of military service. From here they went to Division Headquarters and our transfer soon followed.

One evening the Sergeant called us into the mess hall, ordering us to turn our Government supplies into the supply room early next morning, and pack our personal belongings. Next morning we did so and were lined up before the mess hall where roll was called and 49 conscientious objectors answered 'Here' - The Sergeant said 'You've all answered 'Here' and you'll be-----sorry for it.' Of course we had no idea where we were going. He

started us out, we knew not where.

155th Depot Brigade

"After hiking for about three or four miles we were lodged in 155th Depot Brigade, 8th Company, near 53 Y. M. C. A.

"At the Remount Depot we had come to have very little confidence in the officers, for their many efforts to make us come into the military routine, they had no regard for truthfulness. That is inferior officers (Corporals, sergeants, etc.) In our new home we were put in separate barracks with no military men except a cook, to help our cook get started. We were overjoyed and felt sure that our hopes were fully realized but soon we found not quite so much so, when a Lieutenant came around and selected 15 of our number and sent them out on Garbage trucks. This continued for several days when a special meeting was called to decide what should be done. The following was drawn up.

"We the undersigned, positively refuse to do any thing except, do our cooking, keep our building and surrounding grounds clean; keep ourselves

clean and take physical exercise; till the President defines noncombatant service, as the law provides.

Signed _____,

"Forty of the forty-nine signed the paper and sent it over to Headquarters yet that night after the meeting. Then followed the backing up of our decision which resulted in a courteous visit from the Brigade Commander, Lieutenant Colonel Coffee. After our firmly presenting a 'solid front' claim, the Colonel said: 'Well if that's your faith, our orders are to respect your Faith.' In presenting our claim Brother Sala (Mennonite) from Pennsylvania, produced a clipping from their religious weekly, where their church committee had visited Secretary of War Baker who had said that we need not drill, wear the uniform, salute, or do anything in camp if we felt it wrong to do so.

"The Lieutenant Colonel also told us that we need not wear the uniform but that we could get any clothing we wanted that they had. That we would not be under military men, need not observe military rules, and he gave us the privilege of coming with any complaint to

his office, a privilege soldiers didn't have.

"Time and again we appealed to Colonel Coffee and he always responded promptly and always gave us a square deal. Just for instance – some relatives came from Pennsylvania to visit some of the Brethren. They had some difficulty locating us, as we had just been transferred. It was cold and raining hard. So the visitors were visiting in the barracks when the Lieutenant – a narrow, unreasonable fellow, came in. He called out Hicks who was our appointed leader and ordered him to have the folks leave at once, since there were some ladies in the bunch, and he said no ladies were allowed in the barracks. On Brother Kohne's suggestion, Hicks took two of these visitors over to see the Colonel. They laid the matter before him in a courteous way. His reply was, 'You go back under Colonel Coffee's command and stay as long as you want to.' You can't imagine our appreciation of this manifestation of kindness by this big-hearted, broadminded man.

"On another occasion one brother applied for a three day

pass to attend the funeral of his grandfather, and was refused. He then went personally to Colonel Coffee. The Colonel inquired as to how far he had to go, and issued him a five day pass instead of a three as asked for. On another occasion we were placed under command of a new Captain who thought we must be subject to military rules and ordered us out to hike under military men. Some refused to go. When reported to the Colonel he rebuked the Captain, commended the Brethren who refused to go and assured that it was a misunderstanding and shouldn't happen again. All through the winter of 1917-18 we were under Colonel Coffee and fared fine, we came and went at will (except passes home). We hunted rabbits during the big snows and thoroughly enjoyed the camp life with the exception of the measles epidemic which attacked more than half of our number, and caused the loss of one, Brother Strauderman from West Virginia, which we regretted very much. We later had the mumps. Our number increased to more than one hundred before spring, making quite a variety of different

religious sects.

"Once early in the winter fifteen of our number were informed that we were to be transferred, we knew not where. Realizing that in union there is strength, we called a special prayer meeting where about thirty audible prayers were offered to the effect that we should not be separated. (And those were days of real, earnest praying, on knees too). Next morning we turned in our Government supplies, emptied our bed ticks, packed our personal effects and started via Headquarters to – we knew not where. We hiked for about two miles where, to our delight, the organization refused to accept us and before 4 P.M. we were again with the other Brethren. We were indeed thankful for such a definite answer to our prayers.

"Another time Brother Bucker was in the hospital for several weeks. When the Sergeant went to bring him back, he assured him that we had all been killed for our position and that unless he accepted some work he would meet the same fate. Even asking if he'd rather be killed that evening or the next day. Brother B's reply

was that it made no difference to him.

"We were in the Brigade till about the first of April. Many interesting, embarrassing things happening – we moved several times and were under a new commander about every month. Here we took another Physiological examination.

"The First of April, So-called Non-combatant service was presented to us, and fortunately for us Brother Lewis B. Flohr from Washington brought us Mr. Wilson's Official Statement. Also Secretary Baker's Statement. So we were posted and decided before the Camp officials arrived with their proposition.

"Early one morning we received notice that The Camp Judge Advocate was coming to see us. We all assembled in the mess hall. Colonel Coffee, Colonel Mallery and Judge Advocate came in very solemnly and courteously as all superior officers do – stated their business and gave us each a letter written from Division Headquarters giving all the President's statement except where farm furloughs are mentioned and where the statement said, "we should not be put under arrest

nor kept in penitentiaries." After carefully reading the letter they gave us the privilege of asking questions. Will we have to wear the uniform, --drill--salute, etc., etc., were asked in rapid succession. They assured us that we would have to perform every duty of any other soldier except carry arms. Of course we could not see the noncombatant element in that. They gave us twenty-four hours to select some branch of noncombatant service and told us in absence of choice we be assigned to the Medical Department and failure

to obey orders would land us in the penitentiary. Nevertheless we knew that Mr. Wilson's official statement was quite different. Six of the one hundred accepted some branch of non-combatant service.

Editor's note: In this installment, the Brethren, who took a firm stand for non-resistance, seemed to have been treated better at Camp Lee than those at Camp Meade. Still they faced several trying times. How would we have fared if we had been in their situation?

OPPORTUNITY

Age is opportunity, no less
Than youth itself, though in another dress.
And as the evening twilight fades away
The sky is filled with stars invisible by day.

Henry Wadsworth Longfellow

OBITUARY

MAURICE MILLER

Maurice Russell Miller, age 77, was born January 8, 1933, in Clinton County, Indiana, to Russell E. Miller and Dora Fern (Wilkie) Miller. He went to be with the Lord on Sunday, April 25, 2010. He was the seventh of eight children. He was preceded in death by his mother (1974) and father (1982), sister, Evelyn Lucille (1915), an infant brother (1935), sister, Mildred Frances Clark (2008), brother, Lynn Levi Miller (2009), sister-in-law, Faye Yoder Miller (1986)

sister-in-law, Beulah Wolf Diehl Miller (1991), brother-in-law, Floyd Clark (1994), brother-in-law, Johnny Longenecker (2006).

Surviving siblings include Helen Mae Longenecker of Robesonia, Pennsylvania, Harold Addison Miller, (wife Lois), of Lafayette, Indiana, and Betty Louise Fingerle, (husband Don), of Rossville, Indiana.

Maurice accepted Christ as his Savior at the age of sixteen. Maurice was baptized on February 13, 1949 at North Fork. He was a member of the Old German Baptist Church until recently, and then became a member of the Plevna Dunkard Brethren Church.

On February 17, 1951, Maurice made a commitment in marriage to Marjorie Louise Wolf. They were blessed with two children, Cheryl Ann Wallace (husband, Donald) of Enchanted Oaks, Texas and Susan Kay Beachler (husband, Steven) of North Grove, Indiana. They have seven living grandchildren and one grandchild, Timothy Steven, who has gone ahead to be with Jesus and wait on Grandpa. They also have thirteen great-grandchildren.

Maurice attended Owasco and Rossville schools for nine and a half years, then quit to go to work. He later attended many classes, training programs and workshops pertaining to his work. Maurice worked at the furniture factory in Flora, the Camden Elevator, Willard Gentry, Ralph Bowers Electric, Sagamore Heating and Cooling, Home Hospital, owned and operated Miller Electric in Rossville from 1969 to 1981, and worked as a Realtor in Modesto California.

Maurice was an example to his family, church, and community in serving the needs of those around him. He worked on the Volunteer Fire Department in Rossville for several years, and was on the first crew in the Volunteer Ambulance Service in Rossville. He served on the Board of Directors for Milner's Health Care, helped start and served on the Board of Directors at New Hope School in Rossville, and served on the Board of Directors for Habitat for Humanity in Modesto, California. He spent some time in Torreon, New Mexico, ministering to the Navajo Indians.

Maurice enjoyed fishing, hunting, genealogy and traveling. He and his wife, Marjorie, were blessed to go to the Holy Lands and experience the places where Jesus walked and taught. During his final stay in the hospital, Marjorie asked Maurice if all the folks in

the room made him tired and he replied, "No, they are my family!" His family was the most important "hobby" to him and all of them will miss him dearly.

Maurice received much comfort from the recent anointing.

Funeral services were held April 28, 2010 in the Bachelor Run Old German Baptist Church in Flora, Indiana with Brother Robert Carpenter and Brother Mike Wray officiating. Burial was in the North Fork Cemetery at Pymont, Indiana.

Maurice's final wish was to have a salvation message preached for his funeral. Maurice is rejoicing at the feet of Jesus and wants his friends, family and acquaintances to join him. Won't you join the chorus of the saved today?

NEWS ITEMS

2010 GENERAL CONFERENCE

June 5 -9, 2010

2010 General Conference will be held at the West Milton Christian Center (formerly known as Holiness Memorial Campgrounds), 6390 Jay Road, located 1½ miles southwest of West Milton, Ohio.

Those traveling from the north on I-75 should exit on Route 55 (Exit 73) and proceed west to Route 48. Go south on Route 48 to Garland Road (approximately ½ miles south of West Milton), turn right. Go west to Jay Road, turn right to the grounds.

Those traveling from the north on Route 127 should take Route 571 from Greenville to Davis Road. Turn right on Davis Road. In approximately 2 miles, Davis Road will intersect with Emerick Road. Follow Emerick Road to Jay Road, turn right onto Jay Road and proceed to the grounds.

Those coming from the east or the west on I-70, exit at Route 48 (Exit 31). Follow Route 48 northward about 6 miles to Garland Road. Turn left and go to Jay Road. Turn right on Jay Road and proceed to the grounds.

By plane, fly to Dayton International Airport and call the grounds for someone to pick you up. If coming by bus, disembark at Dayton, take the local bus to Union, Ohio. Call the grounds for someone to

pick you up.

The Christian Center's telephone number is 937-698-4994.

If possible bring your own bedding. There will be bedding available for rent at a nominal fee at the grounds for those who cannot bring their own.

There are plenty of RV hook-ups available.

Please send your reservations as soon as possible to:

Don Hostetler

3925 Kilbourn Road

Arcanum, Ohio 43504

Telephone: 937-692-5443

E-mail: d9hst@aol.com

MINISTERIAL LIST CHANGES

Please add the following names to the Ministerial List.

Bart Hoblit (M) CornerStone

2846 Gettysburg-Pittsburg Road

Arcanum, OH 45304

937-692-6233

Gale Turner (M) CornerStone

9564 Earnest Road

Bradford, OH 45308

937-448-2733

Deacons List Changes

Please add the following names to the Deacon's List.

Jeffrey Davison

(Grandview)

18335 NW 1700 Road

Garnett, KS 66032

785-448-3064

Johnathan Edgecomb

(Grandview)

14302 NW 2100 Road

Garnett, KS 66032

Leonard Davison

(Grandview)

20741 NW Hwy 31

Garnett, KS 66032

785-448-6490

Kurt Rolle

(CornerStone)

5298 Byreley Road

Bradford, OH 45308

937-448-2217

ADULT SUNDAY SCHOOL LESSONS FOR JULY 2010

July 4 – A Godly Remnant Shall Escape and be Exalted – Zephaniah 3

1. What are the major promises that God makes to Israel in this chapter?
2. What is the cause of rejoicing in the end of the chapter? How was that fulfilled?

July 11 – Consider Your Ways – Haggai 1

1. Why was God displeased with them? What was the result?
2. What was the promise that God made to them if they were faithful?

July 18 – A Future House with Greater Glory – Haggai 2

1. What was this “second temple”? How will it outshine the first?

2. How does their sin hinder their work? How does that compare to us today?

July 25 – The Man Among the Myrtles – Zechariah 1:1-11

1. What was the problem of which the people were asked to repent?
2. What was the meaning of vision? How do you understand the interpretation?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JULY 2010

July 4 – Christ's Prayer – John 17:1-26

1. What was the purpose of this prayer?
2. Can you identify the requests that Jesus makes? What are they?

July 11 – Good Names—Prov. 22:1, Eccl. 7:1, Acts 6:2-4, III John 1:14

1. How important is a good name?

2. Why?

July 18 – Believers Walk – Rom. 6:4, I John 2:6, Gal. 5:16, Eph. 5:2,
I John 1:7, Eph. 4:1-3

1. When does this new walk start?

2. List several characteristics of the new walk?

July 25 – Liberty – Is. 61:1-3, John 8:31-36, Rom. 8:16-21, Gal. 5:13,
I Peter 2:13-16

1. When does this new walk start?

2. List several characteristics of the new walk.

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

O FOR A HEART TO LOVE

O for a heart to love my God!

A heart from sin set free;

A heart that always feels the blood,

So freely shed for me.

A heart resigned, submissive, meek,

My dear Redeemer's throne,

Where only Christ is heard to speak,

Where Jesus reigns alone.

A humble, lowly, contrite heart,

Believing, true and clean,

Which neither life nor death can part

From him that dwells within.

Thy holy nature, Lord, impart;

Come quickly from above,

Write thy new name upon my heart,

Thy new best name of Love.

-Charles Wesley

SALT OF THE EARTH CHRISTIANS

Jesus challenged His disciples and, indirectly, us with the idea that they and we are to be the salt of the earth. It was a challenge for the disciples to pattern Christian living in the darkness that was the Roman Empire. It was a time of great moral and spiritual darkness; especially in the time of Nero. The salt was often supplied at the cost of their blood. The Early Christians did an admirable job of being the salt of the earth in their trying day.

The Early Christians took seriously the admonition of the Lord to be the salt of the earth. We can look back to their record recorded in the books of the martyrs. But looking back and praising their perseverance will not accomplish the task in

our day. The challenge is the same today as when Jesus first uttered the admonition to His disciples. Today's disciples must be about the work that will fulfill the challenge.

Jesus spoke of salt because of its great value in that day and it continues to be valuable in our own time. Salt has many uses. It is a preservative, an antiseptic, a seasoning, an agent in manufacturing, an essential element in the human body and a valuable form of payment. Salt, because of its value, was often used as payment; hence, it is the basis of the word "salary" used to describe the payment received in trade for our time and effort.

When Jesus spoke of being the salt of the earth, He spoke

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of its preservative, antiseptic and seasoning qualities. Could one imagine our present world if there had not been in the past and continuing today the preserving influence of Christians? Without the philanthropy, morality, and uplifting nature of Christianity, this world would be an even worse place to be in than it is.

When salt is used to accomplish its several purposes, it is an outside agent. It is applied to the meat needing to be preserved, it is applied to the wound, that it might be cleansed of germs, it is sprinkled on the food that needs to have enhanced flavor. For Christians to fulfill their calling of being the salt of the earth, they need to be applied as outside agents. Salt has to be outside the meat, wound or food to be effective. The meat will rot, the wound will fester, and the food will be bland, without the outside application. Christians must be the outside application to this world. If they are part of the meat, wound or food, they cannot affect those things because they are a part of it. When Christians desire to be like the surrounding scene they wish to improve, they cannot be

effective because they are part of the problem not the solution.

The salt must be identifiable to be effective. Salty Christians must not only be outwardly identifiable but they must be in tune with Holy Spirit of God. The inner man cannot be a part of this world's system.

To be valuable, the salt of the earth cannot be stored away in a container. The use of salt illustrates James' concept of faith being shown through the work it motivates. Faith should motivate each Christian life. A Christian must have a foundation of belief and trust for that faith to have any outside influence. Faith not only is shown by the works it performs, but that very faith may wither and die if it does not produce works. Those works enable that faith to grow and do even mightier things.

The Christian who desires to be the salt of the earth must be sure of his faith, his foundational doctrines and have the right motives before he can spread that salt. If there is no connection between being a child of God and being salty, then there will be no salt to influence situations that are happening around us. We must be outside agents who can deliver

the true salt of the Christian message.

The days of the Roman Empire were spiritually dark, but the disciples and others, who labored with them, were the very salt of the earth for that age. Today's world is about as spiritually dark as that long-ago age. Today we must be the salt of the earth. We must have the lifestyle, the Good News, and the determination to bestow

real salt on this earth. Without salty Christians, this world will continue to become even more corrupted and as the preserving influence lessens, it will slide into the time of God's final judgment.

Are you a salty Christian with a message to those near you, who need the activity of pure, unadulterated salt?

M. C. Cook

SUNDAY'S A COMIN'

Sunday, the best of seven – not the cornerstone – but certainly the capstone. Work for hire five days and then clean, and mow, and bake, and tidy on Saturday. All served in anticipation of Sunday. For a child of God, the day marks public worship, family gatherings and often special foods served with the best dishes and company manners. Nurses and firemen are obliged to show up for Sunday work, but for most, it is a day set aside.

Sunday is akin to a mini vacation every seven days. God has prepared a millennial Sunday, and it is coming. It will be one perfect day, with thrones instead of footstools,

rest for the weary, pleasures for evermore, no troubling thieves, swords metamorphosed into plow shares, and the quiet feeding of wolf and the lamb together.

God created evening and morning and the twenty-four hour day. What would happen if we took "poetic license" and condensed one thousand years into one day? In a Psalm authored by Moses, are these words, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Peter said, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and

a thousand years as one day."
(II Peter 3:8)

We have behind us a six thousand year history. The angels could narrate this story because you see, angels do not die. The angels that are here today were present at creation. It will not take long to tell because it is just six days.

Unlike the angels, prophets were servants of God called to duty in visions and dreams. They also lived within a time frame and were a continuous, visible presence. Subject to ridicule, uncanny object lessons, and miry pits, the prophets were not beloved.

Not so with angels. Their presence elicits veneration and awe. And a "please won't you stay longer and explain yourself" feeling. Here an angel, there an angel, and then they are gone from man's earthly vision.

Gabriel and Michael and all the unnamed hosts watched as God fashioned the world upon the pillars of the earth. They marveled as He measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the

mountains in scales, and the hills in a balance.

Angels served as a desert comforter to Hagar, a last minute reprieve to Abraham with sword in position for a human sacrifice, and the global positioning system for Eliezer in search of Isaac's wife and for the multitude as they meandered in the wilderness. It could have been the same angel that sat under an oak tree to call Gideon to his military responsibilities and away from his threshing of wheat. Samson's mother was visited by an angel to announce his birth. An angel prepared cakes and drink (I Kings 19:6) for the hungry, but destroyed food set out for his personal pleasure with a burning, devouring smoke. Angels announced a manger birth and puzzled at His redemption plan.

We'll start this story with Monday. The exact timing for the next six days may be hedged a little because not all historians are in agreement. God holds the key to all past, present and future events. The unfolding story is from the clues He has revealed. The interpretation might be a little fuzzy, but it is fun to analyze. Suppose along with me.

* * * *

As dusk is closing in this Monday, it has been a most amazing twenty-four hours. In less than nine minutes (remember our balanced equation of 1000 years = 1 day) the Creator God stretched out the north over the empty place, and hung the earth on nothing. He garnished the heavens, and balanced the clouds and the angels danced when the morning stars sang together. In them He set a tabernacle for the sun. By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.

"And God said, Let us make man in our image, after our likeness. So God created man in His own image, in the image of God created He him." He spake and it was done; he commanded, and it stood fast.

What an interesting creature this man who God named Adam! The day was still quite young when Adam and his bride wrangled with the serpent. One serving of forbidden fruit and life was forever changed. After the dust cleared here stands Adam and Eve outside

the garden, thistles tossed into the landscape, and with a body that feels pain and can experience death. He is no longer the dresser of a garden, but a tiller of the soil.

Their climate, however, is still quite ideal. The vapors are ascending from the ends of the earth and are watering the whole face of the ground. No thunderstorms here. And Adam and his issue have a life span of nearly 1000 years (all of Monday). Their bodies could not have had arthritis, cancer, and sciatica that have plagued those that live three score years and ten.

Monday is closing on a very sad note as God sees the wickedness of man is great in the earth, and that every imagination of the thoughts of his heart is only evil continually. Monday is not a proud day for the progeny of Adam and Eve. The apple of His eye has corrupted his way upon the earth. A redeemer has been promised but He has not been made known this day.

Sister Mary Sue Moss
Dallas Center, IA

FAILURE TO PASS ON THE FAITH

"Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, and obeying the commandments of the Lord; but they did not so." Judges 2:16-17

In spite of all that God had miraculously done for Israel they refused to pass on the True faith. We believe the same is true for the church in many instances today. We see at least four reasons for this.

The first is a lack of urgency or, in other terms, complacency. Some spend almost all of their time "feeding the sheep." They have no motivation to move outside the walls of the church with the Gospel. In the other extreme, the church is in competition with the world. The emphasis is on entertainment, church suppers and other likeminded things. Sin is either overlooked or excused. Many different translations of the Bible are used for worship causing confusion.

The second reason is a lack of a solid foundation. In many churches today the Bible is taught to be nothing but myths and nice stories with moral value. The desire is to get rid of all tradition. Many are building "on sand" rather than "The Solid Rock, Christ Jesus." In many instances, "putting Jesus first" merely means never "counting the cost." What was once considered sin is now often the major theme for preaching. "Legalism" is the tag put on traditional taboos. Immodest dress is defined in a way that is useless. Many even teach that repentance is a work and is not necessary. Even many who practice believer's baptism make baptism to be salvation. Other conservatives make their type of dress their salvation. Of course, the opposite extreme is to forsake our forefathers teaching on baptism and dress.

The third reason is lack of total acceptance. We have heard more than once of individuals who visited a congregation and got a cold reception. Within our fellowship total acceptance does not mean agreeing with everything that is practiced. It is allowing God

to be the judge and loving in the power of the Holy Spirit. I Corinthians 13:6, "(Charity or love) Rejoiceth not in iniquity, but rejoiceth in the truth."

The final reason we find is rebellion. We are living in a "doing my own thing" society and the earthly church is following suit. The Bible says rebellion is as witchcraft. There is rebellion against church order. While church officials are not to be dictators, if they have no authority they are useless, in our humble opinion. The push today is for church growth. And this is right and good. But when numbers become more important than obedience we are failing to pass on the faith.

We have been mostly negative thus far; we would now like to look at the positive side of passing on the faith. If we have something worthwhile sharing and it is based on Scripture, our hearts should overflow with the desire to share it with others.

The world is in need of Truth. I do not have to remind you of the major problem of drugs, alcohol and tobacco. I love the oft repeated account of the individual who got saved and said, "I don't know if the water Jesus turned into wine

was alcoholic or not, but he did a real miracle in my life, he turned alcohol into food and clothing for my family." Foreign missions are needed, in my opinion, but there is much mission work to be done here in America. Hatred and prejudices would cease to exist among believers if individuals actually got right with God. We believe this would eventually have an impact on the world. But we must be careful we do not fall into the trap of Christianizing society.

We cannot worship our forefathers and must recognize their humanity which means they were subject to error. But we should check their spiritual applications to see if what they taught applies. We should never be ashamed to stand for the head covering. The ridiculous interpretations for I Corinthians 11 popular today are pathetic. The Bible has not changed its mind on women in leadership.

We are aware of a denomination that changed almost everything they believed as far as tradition to grow and now they are only very few in number. "Change genders growth" is a lie from Satan. Even if it produces a congregation of thousands

if the Truth is not upheld it is not really a place of worship. Satan and his demons are not worried about church growth if the true Holy Spirit work is not present. Another problem is often denial of satanic reality.

Let us not be guilty of failure

to pass on the Faith. May Jesus Christ be the ultimate in our worship and the Holy Spirit be our guide.

Brother James M. Hite
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A STICK BECOMES A SNAKE

Rudy Cover
Exodus 4:1-17

Do you believe that an old stick of wood could become a living snake that could crawl on the ground? It sounds impossible, doesn't it? But with God all things are possible. God can do anything! Moses had a stick, or a rod, in his hand that he used to count sheep. God said to Moses, "What is that in your hand?" And Moses said, "A rod." God said, "Cast it on the ground." Moses did and what do you think happened? The rod became a serpent – a snake and it chased Moses so that he ran away from it. The Lord told Moses to catch it by the tail. Moses did; and as soon as he took hold of the snake, it became a rod again.

God also told Moses to put his hand into his bosom or chest, inside his coat. Moses

did and when he took his hand out, it was leprous. Leprosy was a disease that was incurable at that time and I wonder what Moses thought. But God told Moses to put his hand back again and when he took it out the second time, it was just like his other hand. There was no sign of leprosy on it. I can imagine how surprised Moses was, can't you?

Then God told Moses that he was to show the children of Israel these signs to prove to them that Moses had been sent by God. If they wouldn't believe after having seen these signs, Moses was to take water from the river and pour it upon dry land and the water would turn to blood in the sight of the people.

By this time you would think Moses would do anything God

told him without any doubt but Moses said to the Lord, "O my Lord, I am of slow speech and of a slow tongue. Can't you send someone to speak to the people for me?"

The anger of the Lord was kindled against Moses, and God said, "Who has made man's mouth? Is not Aaron, the Levite, thy brother? I know that he can speak well. I will be with thy mouth and with his mouth and will teach you what ye shall do. And he shall be your spokesman unto the people."

So Moses returned to Jethro, his father-in-law, and said,

"Let me go and return to my brethren which are in Egypt." Jethro said, "Go in peace."

God can turn a piece of wood into a snake and do anything else He wants. When He calls us to do something we should be willing, and trust God to help and guide us. Even though we think we are not able to do what God asks; God can make us able. "We can do all things through Him who strengtheneth us."

Selected from the
August 1, 1975
issue of the Bible Monitor

THE MISSION OF THE CHURCH

Howard J. Surbey

The Church that will be true to the New Testament teachings has a very important mission here on earth. Of the various aims of groups of individuals here on earth, none is so important as that which deals with the future abode of the souls of human beings. We have at least seven definite commandments that our Lord and Savior gave to His church.

1. John 4:35, "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are

white already to harvest." The church needs to realize and plan how to fulfill the needs of its members, in the light of the New Testament teachings. Prov. 11:14, "Where no counsel is, the people fall; but in the multitude of counselors there is safety."

2. Matt. 9:37-38, "Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth la-

bourers into his harvest." Jesus had just finished going through the cities and villages preaching the gospel and when He saw the multitude, He gave this commandment to His disciples.

We might well refer to prayer as the key that unlocks God's storehouse of tools and instructions for His followers to properly carry out His will. Our Lord and Master continually resorted to prayer for strength, encouragement and directions to overcome the burdens and problems of this life. If the churches of the land would more fully follow Christ's example of prayer, many of their problems would be solved and they would have much more power in the world.

3. Mark 16:15, "And he said unto them, Go ye into the world..." This takes in so much territory that the church has a great task to perform. An organized effort with the help, in one way or another of each individual member, is necessary for the church to come anywhere near fulfilling this command, whenever and wherever the Lord opens the way, whether in the city, town, rural district or individual soul.

4. Mark 16:15, "...and

preach the gospel to every creature." The gospel contains the glad tidings of salvation. Someone is needed to declare and publish it to all people. There are various age groups, various levels of financial means, various races of people and various degrees of sin or of faith in God. We are not to preach science, socialism, modernism or the way of the world but "Preach the Gospel."

5. Matt. 28:20, "Teaching them to observe all things whatsoever I have commanded you." God's word contains a number of doctrines or fundamental principles which we must believe and be guided by in order to serve Him. We must submit to God's will and serve Him. We must come out from among the world and serve God according to His plans regardless of what those with whom we live or associate with, do, say, or think.

God is a God of love and His followers: love Him, love each other, and love those with whom they associate to the extent that they are concerned about them. Christ and the Apostles have instituted a number of ordinances for the good of the followers of God and His people will make

provisions to fully carry out all these ordinances as often as needed for their own good.

6. Luke 6:39, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that we mete withal it shall be measured to you again." Matt. 10:8, "Freely ye have received, freely give." Acts 20:35, "It is more blessed to give than to receive." These teachings are different from the natural inclinations of human nature just as nearly all the instructions to the church are. Why? The church members are not a part of the desires and aims of this world but are in a different kingdom and have a different aim and purpose in life.

We need to feed and clothe the needy, shelter and care for the homeless, advance the cause and purpose of the church along all lines that He has instructed it. Whether we do this personally or by helping someone else, who does do it personally, does not matter as long as we do it according to our ability and our opportunity.

7. Acts 1:8, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Ye shall be witnesses." His followers, all who acknowledge Him as their Lord and Savior, not just ought to be, but should be; in other words if we are not His witnesses we are not His followers.

Witnesses not of the world, of someone we like, no not even of ourselves, but witnesses of Christ. If someone asked you to tell them how to be a witness for Christ, just what would your answer be? What should His witnesses do, what should they say, where should they go, and what should they think about?

Witnesses "in Jerusalem" at and round home. "In all Judea" in the surrounding country. "In Samaria" at despised and unpopular places perhaps even some distance from home. Also among all nations. Let us aim to witness in all the doctrines and teachings of Christ, in a blameless manner and at all times.

Selected from the
July 15, 1950
issue of the Bible Monitor

OBEDIENCE

Wm. Kinsley

Heb. 5:58, "Christ glorified not himself to be made an high priest. Though he was a Son, yet learned he obedience by the things which he suffered. Being made perfect, he became the author of eternal salvation, unto all them that obey him."

Jer. 7:23, "Obey my voice and I will be your God, and ye shall be my people."

Isa. 1:19, "If ye be willing and obedient, ye shall eat the good of the land."

Obedience is one of the fundamental principles of the Christian religion taught by Jesus Christ, his disciples and the early church. Jesus taught by precept and example. He was obedient to his Father in heaven, and suffered the death on the cross, to complete the plan of salvation. In order to be obedient to the Father, and to love and save fallen humanity, to redeem them and bring them back into a relationship with God the Father and the Son; it was necessary for the Son to make this sacrifice. He willingly made the sacrifice. By obedience to the Father, he was made perfect and became the author of eternal salvation, and overcame death, hell, and

the grave, and is seated at the right hand of the Father.

I Cor. 15:20, 22-23, "Now is Christ risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. Christ the firstfruits; afterward they that are Christ's at his coming." Will there be grace without obedience? The Son of God the Lord Jesus Christ, is become the Lord of lords and King of kings, and is given all power in heaven and on earth. He is also a High Priest to them that obey him.

Faith, love and obedience are the fundamental principles of salvation. It was through the love and grace of God that the offered terms of redemption and salvation could reach fallen men. To give us the opportunity to be reinstated in favor and fellowship by the Lord and Saviour Jesus Christ; as he prescribes in his saving gospel he brought from heaven.

John 14:15, "If ye love me, keep my commandments." It is impossible that we can prove we love Him, by disobeying his commandments? Can we prove that we love God and the Lord

Jesus Christ if we get offended at his words? Can we show or prove that we love him, if we are not willing to obey the gospel He has brought from heaven? That which He delivered to men and was received by His disciples, taught and practiced by them, by the early church and is handed down to us? We sing "We Love Thy Church O Lord," and also "I Love Jesus," is this only from our lips and not from the heart? I John 4:11, 20-21, "Beloved, if God so loved us, we ought also to love one another. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? This commandment have we from him, that he who loveth God, love his brother also."

Phil. 2:5, 7-12, "Let this mind be in you, which was also in Christ Jesus. He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men...He humbled himself, and became obedient unto death, even the death on the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Je-

sus every knee should bow... and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Wherefore, my beloved as ye have always obeyed, not in my presence only, but how much more in my absence, work out your own salvation with fear and trembling."

I Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." Verse 14, "As obedient children not fashioning yourselves according to the former lusts in your ignorance." II Cor. 2:9, "For to this end also did I (Paul) write, that I might know the proof of you, whether ye be obedient in all things." Bring into captivity every thought to the obedience of Christ. Rom. 5:19, "For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous."

Romans 16:18, "Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye have obeyed from the heart, that form of doctrine which was

delivered you. Being made free from sin, ye became the servants of righteousness." So if we have enlisted for King Emanuel or into the kingdom of Christ, we become His servants as long as He permits us to live on this earth. We are not our own for we were bought with a price.

We have named or confessed the Lord Jesus Christ and have confessed before Him and many witnesses: that we believe He brought from heaven a saving gospel, that we willingly renounce Satan in all his pernicious ways and all the sinful pleasures of the world, and that we would labor to this end faithful unto death. This may not be our exact words, but this is implied in meaning. This means a life time service. We were not drafted into this service, but we hope we willingly volunteered. This service should bring joy to our heart and soul, and not be a burden. We should aim not to offend, but to love, to obey and willing to sacrifice for His cause and kingdom on this earth. If we could have this in mind as the Apostle Paul tried to bear in mind, Acts 24:16, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Disobedience is

an act of offence, whether it be children to their parents, wife to her husband, husband to his wife or either one to the church or to Christ the Lord. It becomes our duty to bring every evil thought to the obedience of Christ. I am determined to oppose all disobedience, till your obedience is fulfilled.

Deut. 11:26-28, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day. And a curse, if ye will not obey." I Sam. 15:22, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." For the Lord seeth not as man seeth: For man looketh on the outward appearance, but the Lord looketh on the heart. If we are obedient to the Lord we will take heed to his voice or call.

I Chron. 29:5, "Who then is willing to consecrate his service this day to the Lord." I Chron. 28:9, "Know thou the God of thy Father, and serve him with a perfect heart and with a willing mind." The Lord searches all hearts and understandeth all the thoughts.

Acts 9:5, "Saul said who art thou, Lord? I am Jesus whom thou persecutest;...Lord what

wilt thou have me to do?" This should be the mind of every soul. And the Lord saith unto him, "it shall be told thee what thou must do." Saul wanted salvation. If we are of a stubborn, arbitrary nature or disposition, we can have it so. We can have our choice and reap what we sow. But if we want to have salvation, or to get in a saved condition, there are things we must do. Something

was required of Saul or Paul, and he was willing to do it. He continued in the service of the Lord till death.

The word obedience means to us: Submission, willing to perform what is required, compliance to divine law or commandments, an act of reverence, abstaining from that which is prohibited. To do that which duty requires.

May love, grace, and obedience
Over all my powers preside,
Direct my thoughts, suggest my words,
And every action guide.

Love is the fountain whence
All true obedience flows;
And we shall know in full
When we surround His throne.

Selected from the July 1, 1950
issue of the Bible Monitor

THE ROYAL TELEPHONE

Luke B. Bucher

Central's never "busy," always on the line;
You may hear from Heaven almost any time.
'Tis a royal service, free for one and all—
When you get in trouble give this royal line a call.

Telephone to glory, oh what joy divine!
I can feel the current moving on the line;
Built by God the Father, for His loved and own—
We may talk to Jesus through this royal telephone.

In this poem by F. M. Lehman, prayer is described as a royal telephone which is provided by God for the Christian. Prayer is communion with God our Heavenly Father through Jesus Christ the Son, who is our intercessor and mediator. We don't go to a doctor, tell him our ailments, and then leave. We wait for an answer, listen to his instructions, and accept his medicine. Just so, prayer is not a one-sided conversation. We speak to God, and He speaks to us. For the born-again child of God, prayer is as vital to his spiritual life as breathing is to his physical life.

In the paragraphs which follow, note the three basic instructions for developing our prayer life:

1. WE ARE TO BE IN THE SPIRIT OF PRAYER

In Romans 1:9 Paul says, "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." How can one be in the spirit of prayer while living in a world of strife and turmoil? Notice that Paul says he is serving the Gospel of Jesus Christ with his spirit. In other words, it is his primary aim in life to serve God and Jesus Christ. Paul was

gloriously saved from his past life of sin, and now the impelling force of his life is to serve Jesus Christ with his spirit, soul, and mind. The things that were happening round about him were insignificant now that he was a servant of Christ.

Again, Paul writes in Romans 8:5, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." The Christian must answer the question, "Whom am I serving?" If our minds are filled with the material things of life – how to make money and how to make a better impression on people – then we are minding the things of the flesh, and it will be almost impossible to be in the spirit of prayer. Any Christian who does not have time to get alone each day in prayer to God, is busier than God ever intended him to be. Being in the spirit of prayer calls for feeling the need of prayer. Prayer is the Christian's vital breath. Because of failure in their prayer life, many professing Christians are dying spiritually, and the devil keeps them from realizing it. The devil tries to keep us so busy that we hardly think of prayer during the day. Praying for a weak Christian or a

backsliding church member can easily be neglected if we are not in the spirit of prayer. Then Satan sees to it that we are so tired at night that even if we do take a few minutes to talk with God, our prayers prove to be routine and almost meaningless.

But why do we need to pray when the Bible says in Matthew 6:8, "For your Father knoweth what things ye have need of, before ye ask him"? It is true that God knows what we need. He is a loving Father and intends that we should have what is good for us. But while we as parents should know what our children want and what is best for them, we appreciate when they come to us and ask for things. We love to converse with them about their desires and to hear them say, "Thank you."

Another reason God expects us to pray is that people need to see a connecting link between a specific event and God. When the Lord sent the ten plagues upon Egypt, He could have sent the judgments without Moses' making a move, but in each case except the last (the death of the firstborn), God had Moses stretch out his hand or his rod so that Pharaoh would connect the plagues with the Children of

Israel. When Jesus stood before the grave of Lazarus, He prayed, "Father, I thank thee that thou has heard me. And I knew that thou hearest me always, but because of the people which stand by I said it, that they may believe that thou hast sent me" (John 11:41-42). Prayer is the connecting link between the event and God. The Lord could convert sinners, heal the sick, and provide food – all without our praying – but when we pray and see the answer, our relationship with Him is strengthened.

To be in the right spirit of prayer we need to be humble and to be conscious of our defects and shortcomings. When praying, we do not give God instructions; we just report for duty. Churches and individuals grow only in proportion to the time they spend on their knees in their secret closets. And God is not interested in nice sounding phrases. He wants fervency rather than fluency. He wants us to talk to Him in words that come naturally to us, just as a child will talk to a parent. Once, in a church service, the minister prayed in a very loud voice. A child in the audience whispered to his mother, "If he would get a little closer to God he wouldn't

have to pray so loud, would he?" Our prayers should be addressed to God, not to the congregation.

2. WE ARE TO BE STEADFAST IN OUR PRAYING

To be "steadfast" means to be settled, established, constant, not changing. Romans 12:12 reads, "Continuing instant in prayer." To be steadfast in prayer means that praying will be an established routine in our daily lives, the same as our daily meals. Yet prayer should not become a mere habit; we will pray in order to take advantage of the privilege of talking with our dearest friend, our Heavenly Father.

Born-again Christians will begin and end every day with prayer. There will also be prayer with the whole family around the family altar, and many times during the day, the Christian will find occasion to talk with his Lord. A noted Bible teacher gives five reasons for praying aloud in private prayers: 1) It guards your thoughts from wandering. 2) It keeps you from getting drowsy. 3) It helps to make you aware that you are talking to someone. 4) It aids in forming an orderly and meaningful prayer. 5) It helps to avoid repetition. The important thing is that we contact God and

talk with Him when we pray.

When we have faith and are obedient to God and pray according to His will, we can confidently expect answers to our prayers. "Why then," you ask, "are some prayers seemingly not answered?" Perhaps because we do not persevere in prayer. Luke 18:1 says, "And (Jesus) spake a parable unto them...that men ought always to pray and not to faint." No temptation with respect to prayer is more common than failure to persevere. We resolve to pray for a certain thing; we present our petitions for a day, a week, a month, or a year; and then receiving as yet no definite answer, we become discouraged and cease praying for that particular matter. But we should form the habit of finishing what we begin. A certain man prayed for 31 years for the conversion of an unsaved person. Two years after the death of the one who had diligently prayed, the man accepted Christ and testified that it was the prayers of this concerned Christian that made him hear the call. How preserving are we in praying for lost souls? We should make a prayer-list and use it as a reminder to pray regularly for these people.

In Daniel 6 we find a great example of faithfulness in prayer. Even when he knew it might cost him his life, he kneeled upon his knees three times a day as he had done before, and his boldness gave him the opportunity to witness for the Lord. Do we have the courage to bow our heads in a public place and pray, as our conscience tells us to?

3. WE ARE TO BE EARNEST IN OUR PRAYERS

The word "earnest" means sincere and deeply concerned. Colossians 4:12 says, "Epaphras, ... a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Do we have concern such as this for our fellow Christians? In order to be effectual and earnest in prayer, we must walk in holiness before God, living lives that will commend our prayers to Him. People who live unclean and ungodly lives have no promise that God will hear their prayers. Psalm 66:18 says, "If I regard iniquity in my heart, the Lord will not hear me." The only prayer from a sinner that Jesus promised to answer is the prayer of repentance and the plea for forgiveness. We can pray with confidence only

when our prayers are supported by a godly, obedient, penitent life.

To be earnest in our prayers we must pray without hatred or malice. God will not honor a prayer from a revengeful spirit. We are to love our enemies and pray for those who persecute us. Human and divine forgiveness go hand in hand. Jesus stressed this repeatedly, and the Lord's Prayer includes this two-way forgiveness.

To pray in earnest, we must believe that God will answer. Doubts would only cause our prayers to fall wingless to the ground. Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). If we ask in faith for things according to His will - and we can know His will through His holy Word - He has promised to give them to us. But we must pray earnestly, persistently. A mother once lamented to an evangelist that her son was not saved. The evangelist replied, "Mother, have you ever tired spending a whole night in prayer?" The mother prayed earnestly all that night, and the next evening during the invitation her son was gloriously saved. When

King Hezekiah wept and prayed, the Lord healed him and added fifteen years to his life.

How is it in your prayer life? Is your prayer life powerless because of some besetting sin? Is your prayer life being hindered by neglect of Bible study? Is your prayer life fruitful? Do you have definite answers to prayer? Is your prayer life restricted to short seasons, or do you pray frequently (without ceasing)? Do you love to pray, or is prayer a duty rather than a delight? Has your prayer life been growing? Do you know more of the power of prayer as the years go by? Has your prayer life cost

you something in terms of time, strength, and love?

Has Satan crossed the wires of your telephone? God is always ready to help you remove the obstructions. I believe that prayer is the world's greatest untapped source of power! Don't fail to talk to Jesus on the Royal Telephone.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps
P.O. Box 391
Hanover, PA 17331
Selected by Harold Miller

CHRISTIANITY VERSES WAR

John Roop

CAMP LEE, VIRGINIA

In the Medical Department

"Regardless of our refusal to enter military service we were assigned to the Medical Department and placed under new commanders, who at once set in to get us into service. First by convincing us from a Biblical point of view that we were wrong. But soon admitted that we had the better or only side of the argument.

"On Wednesday afternoon

they called us out and tried in vain to get us to dig drain ditches. Later they took all out except the cooks over near the hospital where Captain Cabb our commander took a spade and commanded each one (in the presence of higher officials) to go to work. Each one courteously refused. Whereupon they were taken over to the hospital wards, offered a mop and again commanded to go to work. Again each one courteously

refused. Then the third attempt was at the supply house where each one was commanded to take and wear the uniform. Again, the third time, each one courteously refused to obey the "lawful order of a commanding officer," and as they (the military men) interpreted the Headquarters letter, subjected ourselves to court martial trial, which would inevitably sentence us to a term in the U. S. D. B. at Leavenworth. These three last attempts were made one forenoon. When the Captain ordered us put under arrest and guard, the highest officers reminded him that he couldn't place us under guard. So for a time we were left to ourselves except for an occasional inspection.

"Up until this time we had had Sunday school and preaching (by ministers of the organization) every Sunday, Bible Classes every day and prayer meetings every evening, except when being transferred.

"Our next home was in the 25th Company's building on 34th street but we were still under the command of medical men. We were placed in with a bunch of soldiers and were known as Camp Sanitary

Detachment. When the men were preparing to go overseas they were quarantined and very closely guarded, and of course we with them.

It was here that we saw and heard of more persecution than at any other place.

"Some had the uniforms forced on them. One Mennonite brother from Pennsylvania received a blow over the head that required several stitches. Quite a few were in various guard houses and more yet in the stockade. One brother completely lost his mind, and in such a condition was kicked and cuffed around by these cruel men.

"Our commanding officer, Lieutenant Cramblet being only a second lieutenant could do nothing except appeal to the camp commander to have all conscientious objectors put under his absolute control. He succeeded in this.

"The climax of persecution was reached here one morning in May. Some, over a dozen (mostly Brethren) were taken out and hiked in a rain, for four miles out into the country and back, then put through the most severe drills, changing shift of corporals every now and then,

who would knock and kick and curse them in a most unbelievable manner.

"This was kept up throughout the entire hot day. Three of the number were unconscious from exhaustion, and brought into the building where our boys did all that could be done for them. The others were rushed into the bath house and cold water turned on them full force, where they were kept for some time, before allowing them to come into the barracks. We did all we could for their comfort and then got busy firing telegrams to Secretary Baker, President Wilson, and the various religious committees. Failing to get telegrams through, special delivery letters were sent instead. We were under strict quarantine but we got the news out through some sisters, and wives of some of the Brethren.

"At the same time many others were being sent to guard houses and the stockade and placed on a diet of bread and water without any bed whatever. One Old Order Brother had his hair clipped close, as an insult to his religion and was sent to the stockade. He was as near a perfect Christian man as ever was too....Another brother from

Pennsylvania said to me with tears in his eyes, "The thing that hurt me so bad, was when they would hit me on the back of the head so hard I could hardly stay on my feet, and then curse and say, 'now pray to your Christ and see if he will save you.'" I'll never forget these words from a fellow prisoner.

"While here, it was once officially announced that we should be transferred to Fort Leavenworth, Kansas. A few accepted service on account of this announcement. It was here too that we were called before the Board of Inquiry, consisting of Major Stoddard – Judge Advocate's office – Judge Julian Mack of the 12th Federal Court and Dean Stone from Columbia University Law School. They seemed to be very nice men.

"As a result of the report of the persecution above mentioned, we were transferred to tents over on the hill not far from headquarters but outside of the main camp. Concerning conscientious objectors under the command of Lieutenant Cramblet, and Lieutenant Spaide an investigation from Washington, was made which lasted 30 days and resulted in the court martial of one of the officers who had

direct charge of the persecution.

In Tents. June to August.

Gospel Hill

Here our mail was censored. Here we soon became widely known throughout camp as 'Gospel Hill,' where we won a good reputation as is seen from the following clipping from the 'The Bayonet,' a newspaper published in camp, and written by military men: "While conscientious objectors to military service were hooted at and ridiculed throughout the United States when the country was at war with Germany, Camp Lee takes a peculiar pride in a detachment of such men that are now encamped here."

"During the summer 167 of the men were given farm furloughs to work on farms in various parts of this and other states, and after they had served three months in these places their furloughs were extended for six months longer at the insistence of the farmers by whom they were employed.

"The Camp Lee objectors have been the wonder of the War Department. Their patriotic conduct and prompt response to military discipline attracted the attention of Third Assistant

Secretary of War Keppel, and he recently came here to visit them and talk with them. A number of congressmen also have come over from Washington to visit them.

The objectors are now quartered in barracks as a protection against the vagaries of winter, but previous to November 14 they camped in tents on a hill near Thirtieth Street. This settlement was called "Gospel Hill" and services were held there all during the summer. Arbors were built and other improvements made with the result that "Gospel Hill" became one of the most attractive spots in camp.

"The men now hold religious services in their barracks every night, and there is a different leader for each service. During the time that they are not required for duty in day they read the Bible and pray. They have no drills, and aside from their daily hikes, which cover from ten to fifteen miles, they do only fatigue.

"Of all the conscientious objectors who have been received at this camp, only five have been sentenced by court martial. Three of these were colored.

Our number increased to

over 200, of about 18 different religious sects. From here we were furloughed on farms. A happy bunch of boys we were too when we knew for a fact that we were going out on farms. While here on 'Gospel Hill' we conducted religious services every day and Sunday school on Sunday under a large tree at one end of our Tent Village.

Here too we were honored by a visit from Washington officials. Brother Henry visited us here and afterward, seemed more convinced that we were really standing firm for Christ and the church against carnal warfare. We were greatly encouraged and strengthened especially while living an outdoor life on Gospel Hill.

"Furloughed on Farms"

When we received our furloughs an officer came with us to Petersburg and told us that they, the War Department expected us to give the farmer a square deal and if we didn't get one let them know. He also told us that we were out from under military control except for them to call us back at the expiration of our furloughs. The farmer we worked for paid us as he would any hired hand.

"Most of us found good

homes and very little opposition around where we worked. Our first furlough covered from July 1st to August 1st, was then extended from August 1st to September 1st. Then for six months longer. About the middle of December I returned for discharge but due to an influenza epidemic did not get to leave till February 6, 1919.

"The conscientious objectors were second to be discharged, received full pay, allotments, and a Conscientious Objector's Discharge and were given reduced railroad rates to their homes.

"We feel that our experiences have been very beneficial to us – and hope that we may in some way help others by what we have learned."

The question is asked. Why are you a conscientious objector? In short (1) The Law of God forbids Carnal War. Matthew 5-6-7. Sermon on the Mount. John 18:36 and others. (2) The Law of the Land didn't require us to take part in the War. Cf. Captain Ball's Statement. (Co. D., 317 Inf.) – and Lieutenant Colonel Coffee's of 115th Depot Brigade, Camp Lee, Virginia. "Our orders are 'To respect Your Faith'."

Again the question is asked "Why did you not accept non-combatant service?"

(1) Because there is no such thing as Noncombatant Military Service.

The army is a great machine for Killing Men. The Power Plant (Quartermaster), The Repair Shop (Medical department) are so-called non-combatant. But shut down either the power plant or the repair shop and the combating or killing ceases.

We pray earnestly that our

people will continue to stand solid and firm for Peace till all the world calls for "Peace on Earth" instead of Piece of Earth," which nations have in all times past fought for.

To Brethren drafted we would say "be courteous, but do not be afraid. Pray continually and do not hesitate to trust God even when death or the penitentiary is staring you in the face.

Sincerely,

"H. C. Spangler, C. P. Stump.

NEWS ITEMS

HART, MICHIGAN

The Hart Congregation is looking forward to holding a one week revival meeting with Bro. Alan Meyers from Dallas Center, Iowa as our guest speaker. Services will begin Sunday, July 11 at 9:30 A.M. Sunday evening service will be at 5:00 P.M. Monday through Friday services will start at 7:30 P.M. Saturday, July 17 services will start at 11:00 A.M. and 2:00 P.M. for the Examination services and 7:00 P.M. for Lovefeast service. Sunday morning will start with morning worship followed by 9:30 A.M. services and close the revival Sunday evening with services starting at 5:00 P.M.

Please pray for Bro. Alan. Everyone is invited to come and worship with us for these meetings, and any time. May we each search our hearts and have a closer walk with our Master and be a light in our community sowing the seed that more souls will be gathered.

In His care,

Sister Nancy Marks, Cor.

WAYNESBORO, PENNSYLVANIA

The Waynesboro Congregation plans to hold revival meetings beginning Sunday, July 18 and continuing through Sunday July 25. Bro. Lloyd Lorenz from Plevna Congregation will be our evangelist. All are welcome to come and worship with us. Please remember our evangelist and congregation in prayer.

Sister Jane Valentine, Cor.

SHREWSBURY, PENNSYLVANIA

The Lord willing, the Shrewsbury Congregation is looking forward to another Revival Meeting, from July 25 through August 1. Brother Steve Clapper, from the Clearville Pennsylvania Congregation, and who also spent time at our Kenyan African Mission, will be bringing the messages. Keep Brother Steve in your prayers as he prepares for these meetings. The services begin at 7:00 P.M. on Sunday evenings, and 7:30 P.M. through the week. Pray for those who need the Lord, and come and worship with us.

Sister Fern Ness, Cor.

GRANDVIEW, MISSOURI

Please join us for a week of revivals with Brother Milton Cook from the Winterhaven California Congregation. The revival begins Sunday, July 25, 2010 and ends August 1, 2010. Services for Sunday, July 25 are at 11:00AM and 5:00PM. Weeknight services are at 7:00PM. Saturday, July 31 services are at 11:00AM and 2:00PM, Love Feast service is at 6:00PM. Sunday, August 1 will start with morning worship at 7:30, with breakfast at 8:00. Sunday School and preaching at 10:00 and 11:00. The final service will be at 2:00PM.

We welcome all visitors.

Sister Deena Andrews, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR AUGUST 2010

Aug. 1 – Four Hours and Four Carpenters – Zech. 1:12-21

1. What must we understand about the time frame of threescore and ten years as it relates to this book?
2. What do the four carpenters represent?

Aug. 8 – A Man with a Measuring Line – Zech 2

1. Is the man with the measuring line the same as in Ez. 40?
2. What is the significance of being a city without walls?

Aug. 15 – Change of Garments for the High Priest – Zech. 3

1. In the vision, who is Joshua the high priest?
2. What does the change of raiment represent?

Aug. 22 – The Golden Candlestick and Two Olive Trees – Zech 4

1. What is represented by the candlestick and olive trees?

2. Who are the two anointed ones?

Aug. 29 – The Flying Roll and the Woman in the Ephah – Zech. 5

1. What was written on the roll?
2. Where is the land of Shinar and why was the ephah taken there?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR AUGUST 2010

Aug. 1 – Service – Matt. 21:28-32, I Cor. 15:58, James 2:14-26

1. Is service a duty or a privilege?
2. Who is more greatly blessed? One who lives their life for self or one who lives their life for others?

Aug. 8 – Clean Living – Psalm 119:1-6, I John 2:14-17

1. Explain the phrase "the lust of the flesh".
2. Who sets the standard for what clean living is?

Aug. 15 – Following the Crowd – Ex. 23:1-2, Deut. 12:28-32, II Kings 17:15, Matt. 23:1-12

1. Why is it sometimes difficult to stand alone even if we know the crowd is in error?
2. When you are tempted to follow a crowd in questionable things, remember who you are and to whom you belong as a Christian.

Aug. 22 – Awake or Asleep – Mark 13:34-37, 14:32-40, Eph. 5:14-17

1. What are the evidences of spiritual drowsiness?
2. What does it take to jolt one out of sleep to a state of spiritual alertness?

Aug. 29 – Witnessing – Is. 62:6, Mark 5:18-20, II Tim. 1:8-13, I Peter 3:10-16

1. Which do you find more difficult: Witnessing to a stranger or witnessing to an unsaved friend?
2. Share with your class your testimony of what great things the Lord has done for you.

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR HEAVENLY FATHER CALLS

Our heav'nly Father calls,
And Christ invites us near;
With both, our friendship shall be sweet
And our communion dear.

God pities all our griefs:
He pardons ev'ry day;
Almighty to protect our souls,
And wise to guide our way.

Jesus, our living Head,
We bless thy faithful care;
Our advocate before the throne,
And our forerunner there.

Here fix, my roving heart!
Here wait, my warmest love!
Till the communion be complete,
In nobler scenes above.

-Philip Doddridge

THE MIXTURE

We realize there is a difference between a mixture and a solution. A solution is a combination of items that when completed, the properties of the items combined will contribute to the final solution, but they will not be identifiable. In a mixture, the items combined will still be identifiable. They may be mixed together with great skill but they still retain their original properties. Water and oil do not combine into a solution; each item continues to be identifiable in the mixture. If wood and iron are mixed a magnet will soon separate the iron from the mixture. When copper and tin are properly mixed, the resulting bronze will exhibit the best features of those two metals but they cannot be separated from the alloy.

Both mixtures and solutions are useful in the natural world.

The Bible contains many warnings about mixing the spiritual and the worldly. Throughout Old Testament times, God continually called his people to repentance and to return to His ways. They often were involved in the worship of the gods and goddesses of the people around them. God called them back, often through uncomfortable situations that would awaken them to the error of their ways. God knew they could not advance spiritually while tied to the world controlled by their worst enemy, Satan.

The New Testament is essentially one long plea to return to Him. There He pictured repentance and right choice for

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the sinner seeking to be a part of God's family. He did not just provide a process for becoming a child of God; He presented a person through whom this change could be wrought. Jesus Christ had been present in the Old Testament but He became central to the New Testament.

The Old Testament had been about a process of finding favor with God. Through various sacrifices and other rituals, the one who had failed could come to God in repentance, desiring to regain God's favor. The New Testament is about a person, Jesus Christ. He is the Son of God, who came not only to teach, heal and serve but to die for the sins of the fallen. Through Him, they could be restored to the favor of God.

As Jesus taught during the Sermon on the Mount and other discourses, He told them that the old had passed away and the New was now in place. The sacrifices of old had not accomplished anything unless they had been accompanied by faith. The forgiveness of their sins, even then, depended upon God's Grace. God had required their submission to the Law as a test of their faith.

The New Testament had

same moral imperatives as the Old, but they must be applied to daily living. They were not carried out as processes but as living examples of faith and activities. The Holy Spirit was little mentioned in the Old Testament since He had little influence upon men's daily lives. He dwelt in the Temple built of stone. In the New Testament He came to dwell within the temple of the believer's body. He is intimately involved in the daily activities and thoughts of the believer.

With the great difference between the Old and New Testaments, it is a surprise that some Christians wish to mix the two together. Some want to observe parts of the Law in their lives. It may be dietary or day of worship requirements which they want to turn into rules for others to follow. Perhaps, the more troubling is turning the Kingdom of God into a worldly kingdom. In pointing back to the Kingdom of Israel, many see a picture for Christian political and military action.

They forget that when Israel wanted to have a king like other nations that God was not pleased with their request. He wanted to be their King, but they desired a worldly king. When He allowed them to establish their

monarchy, He warned them that they would regret it. As the Kings of Israel became less centered in God's will and more directed by political and military objectives, they became like other kings. Many of the kings were ungodly, not even giving lip service to God.

Yet many desire to imitate these kings in their concept of Christian citizenship. In the New Testament, Christians are urged

to pray for their national leaders. They were never told to glorify national leaders or military forces. When Christians try to mix the political and military practices of Old Testament Israel with the New Testament Gospel, they are trying to mix the unmixable.

As Christians we only should mix the Gospel with faith, service and love.

M. C. Cook

THE PRESENT ASPECT OF THE KINGDOM OF HEAVEN

John the Baptist was first to announce that the kingdom of heaven was at hand. His powerful ministry of prophetic preaching produced a revival in the land. Thousands came to the water and after hearing John's call to repentance, submitted to water baptism. This spiritual awakening is described in scripture as a time of preparation for the beginning of Christ's ministry.

The concern of this study is the nature and extent of the kingdom of heaven. This designation of the kingdom of God is peculiar to the gospel of Matthew. Matthew is the inspired writer who presented Jesus of Nazareth as the long-awaited Messiah of the Jewish people. Matthew also

presents Jesus as king.

After His baptism by John and His temptation in the wilderness, Jesus returned in the power of the Holy Spirit and initiated His ministry. Jesus' preaching echoed John the Baptist. Jesus said, "Repent, for the kingdom of heaven is at hand." (Matthew 4:17)

In Jesus' first major sermon, recorded in Matthew chapters 5, 6, and 7, He takes up the theme of the kingdom of heaven. He introduces nine great blessings that belong to those who enter the kingdom of heaven. Jesus made it clear in this message that conversion is a deep, radical change in the behavior of those who repent and enter the king-

dom of heaven. The cause of such a change is that the kingdom of heaven enters them and consequently equipped them to face any human situation with a kingdom answer. The effects of this kingdom answer are conditioned by a right relationship with the King, Christ Jesus our Lord.

In the course of that sermon, Jesus gave the disciple prayer which He intended His followers to pray. A striking petition in that prayer gives another insight into the nature of the kingdom of heaven. Jesus said to pray, "Our Father, which art in heaven, hallowed be thy name, Thy kingdom come, thy will be done in earth as it is in heaven..." The practical effect of the coming of the Kingdom of heaven is that God's will is carried out on earth just like it is in heaven. If the kingdom of heaven has really taken root in our hearts, it will be evidenced by our doing the will of God in our daily lives.

The most provocative statement Jesus made about the kingdom of heaven took place when Jesus was being tried by Pilate before He went to the cross. The Roman governor asked Jesus directly if He was a king. Jesus admitted He was and then told Pilate what His

kingdom was like. Jesus said, "My kingdom is not of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36)

Pilate then again asked Jesus if He were a king. His answer deserves our careful attention. Jesus said, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." (John 18:37)

In this passage, Jesus identifies Himself with the kingdom of Heaven. He goes on to say that one motivation for His coming into the world was to bring the message of the kingdom of heaven to mankind. He then defines the message of the kingdom of heaven as truth. How will people know Jesus is the Christ and has brought them the kingdom of heaven? He explains, "Every one that is of the truth, heareth my voice."

Pilate, who had merely a superficial understanding of the truth, walked out of the room and proceeded with the arrangement for the crucifixion of Jesus. Pilate had as good a chance as the thief on the cross had later,

but Pilate was void of truth and understood not the voice that spoke to him.

The words of Jesus in this incident reveal the kingdom of heaven as a non-resistance reign that is destined to win because of Christ's victory at the cross. Jesus' statement also defines the gospel of saving grace as eternal truth, the only hope the fallen human race has of salvation.

The kingdom of heaven could come to earth only because Jesus came to earth. The whole direction of redemptive history is to bring the kingdom of heaven down to the earth. At the present stage of that process, the kingdom of heaven is among men but changes only those who hear the voice of Jesus Christ, and enter the kingdom by the way of the New Birth.

Most of the world is as blind to the presence of the kingdom as Pilate was that day when He talked with Jesus. The world does not know the kingdom is here, only the blood-washed, Spirit-born children of God know it is here.

But there is the promise of the full and open manifestation of the kingdom of heaven here on earth. The church will never

bring that about. The open manifestation of the kingdom over all the nations of the world awaits the second coming of our Lord. Christ the King is coming back to earth to establish this blessed kingdom and rule over it for a thousand years. (Revelation 19:11-16, Revelation 21:4-6, Zechariah 14:1-9, Isaiah 35:1-10, Isaiah 11:1-10)

The reality of two kingdoms must be faced by Christians today. Being in the kingdom of heaven and having the kingdom of heaven in his heart is how a Christian lives in the midst of the kingdoms of this world that have no allegiance to Christ. The Christian's ability to live effectively in this godless world is to give full allegiance to the kingdom of heaven.

Christ's coming to earth, His sinless life, His death on the cross, His resurrection from the dead, and His ascension to heaven at the right hand of the Father has opened the door for us to the kingdom of heaven.

The present aspect of the kingdom is called by Jesus a mystery. (Matthew 13:11) The qualities of the kingdom are being demonstrated in the world today by the transformed lives of believers. The nations of the

world, the culture of the world, and, in fact, the whole world system, are governed by Satan. When Christ comes again, He will reign over the nations and the kingdom of heaven will be openly manifested to the whole human race. They will see the kingdom and have opportunity to enter it. Righteousness will be imposed on mankind during the reign of Christ. But men can only be saved by faith in the finished work of Christ.

There must come a time in history when Jesus Christ will rule as King of Kings and Lord of Lords over all the earth. It is for this reason we who are now in the kingdom and the kingdom in us pray, "Thy kingdom come, thy will be done in earth as it is in heaven." The full manifestation

of the kingdom is yet to come.

The millennial reign of Christ will terminate in the New Heaven and the New Earth when the everlasting aspect of His kingdom will be eternity. What great hope and wonderful blessings lay before us. In fact, in the present aspect of the kingdom, we are being prepared for the future literal reign of Christ. Our service to Christ, our victories over the powers of darkness, our gathering in of the harvest, our utter devotion to the Lord Jesus and our bearing the cross fit us for reigning with Jesus in the full glory of His kingdom after He comes again.

Brother Keith Bailey
CornerStone Dunkard
Brethren Church

SUNDAY'S A COMIN'

Part 2
Tuesday

Welcome again to our calendar arranged for this narration. We are using a formula found in both the Old and New Testaments penned by Moses and Peter. One thousand years is equal to one day. Depending on which historian we parrot, we find Adam and Eve and most of

their descendants living through all of Monday and into part of Tuesday. Only Enoch, a type of Christ or maybe a type of the church, has been translated prematurely at 365 years.

Tuesday begins with eating and drinking, marrying and giving in marriage. About the third

watch God says with a grieved heart, "Behold I will destroy them with the earth, for it repenteth me that I have made them. The end of all flesh is come before me; for the earth is filled with violence through (man), and behold, I will destroy them with the earth."

But Noah finds grace in the eyes of the Lord. And the LORD says unto Noah, "Come thou and thy (entire) house into the ark; for (in) thee have I seen righteousness before me in this generation."

And the waters prevailed exceedingly upon the earth, and all the high hills were covered, and the fountains of the great deep were broken up, and the windows of heaven were opened. The first precipitation from the skies effects the first and last world wide flood.

Noah has been given the blueprints both for building and stocking the ark. This enormous floating boat becomes a revolving door. Step into the ark. One year and fifty-seven days later exit to a world washed clean of violence and sin. Also missing would be long-distance communication, transportation, housing, and all infrastructures masterminded by human living more than nine hundred years.

Adam and Seth and Methuselah must have been walking, talking libraries with computer minds. One can only imagine the cities and technology developed with such longevity.

Could Adam and sons have read the sciences in the stars and carried the trigonometry formulas in their heads? Their minds, no doubt, were perfect in their capacity for learning. Adam and his antediluvian comrades had the privilege and power to subdue the earth and animals. They were star botanists, geologists, anthropologists, zoologists, astronomers, economists, herbalists, and agronomists. Could they not have done all to God's glory?

But...when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools. For the invisible things of him from the creation of the world were clearly seen, being understood by the things that were made, even his eternal power and Godhead; so they were without excuse.

Eight souls saved by water while millions (billions?) per-

ished. All the work of Monday brought back to four men and their wives Tuesday afternoon. What a patient God we have! He starts Monday with two, made in His likeness, and by Tuesday He dissolves His first creation into nothingness and starts again with eight. With a new set of promises.

Promise number one: No more world-wide floods. "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

Promise number two: Capital punishment. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

Promise number three: Confirmation of the seasons. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Promise number four: It will take corrals and barbed wire and buckshot to subdue the animals. "And the fear of you and the dread of you shall be upon every beast of the earth."

Promise number five: Man

is no longer commanded to be exclusively vegetarian. "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

Noah and his sons multiply, but they do not replenish the whole earth. They set their roots down at Shinar and find the plain pleasant. They enjoy strength in numbers and pride in their ability to build a city and a tower – so tall that it will reach to heaven. And they imagine that there is nothing they cannot do. They are without restraint.

But... "He that sitteth in the heaven shall laugh. The Lord shall have them in derision." And God went down and confounded their language, and they could not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off (building) the city.

The division of languages manifested on Tuesday will be reversed temporarily on Friday, in one place where they will be in one accord. Looking toward the end of the week, we see the devout men of every nation confounded because every man heard them speak in his own language. (Acts 2:6)

But a day is coming when

a great multitude which no man can number of all nations, and kindreds, and people, and tongues, shall stand before the throne, and before the Lamb and cry with (one) loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."

The sunset of this Tuesday, however, portrays a confounded people, still grieving their creator. We have experienced two less-than-stellar days. Will Wednesday show a redeemer?

Sister Mary Sue Moss
Dallas Center, Iowa

POWER AND LIGHT

Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you."

We get so accustomed to things that we depend upon. This is being written by candlelight because a tree fell in our lane and broke the electric cable. Six hours later, out of habit, I still hit the light switch upon entering every room. Fortunately, we still have water and telephone. But the things we often do not have to think about perplex us when we do not have them. We get so used to things like electricity that many of us have purchased generators so we never are without.

It may be worthwhile to take such precautions, but what do we do with our spiritual life? How do we safeguard our spiritual life?

When we turn to the switch, and switch it on, does the light

come on? When we kneel to pray, do we feel His presence? Do we know He is there with us? How do we know? Did you ever grind the starter in your car because it was already running when you tried to start it? Did you ever drive a car for months or perhaps years before you realized it had cruise control or some other convenience? By the same token very few of us take advantage of all God has to offer.

Take for example Samson, one of the judges of Israel. He was a powerful man; that power had been bestowed upon him by God Himself. Yet he was a Nazarite, and bound by the Nazarite vow. Delilah made a bargain with the Philistines to expose Samson's secret so they could overpower him. Samson toyed with her, but finally gave

in and Judges 16:20 says, "... he wist not that the Lord was departed from him." How sad to be so out of touch with God that you have no idea He has left you.

You can own a car, but if you do not start it, run it, and use it from time to time, it will not start when you finally try. It will fail you when you really need it. But the real truth is, if you use it regularly, it will be there when an emergency arises.

This is very true when applied to the Holy Ghost. We discover through the work of the Holy Ghost that we are sinners, (John 16:8) and that our only hope is throwing ourselves at the feet of Jesus for mercy and trusting Him to save and keep us. If we repent and are baptized in the name of Jesus we shall receive the gift of the Holy Ghost. (Acts 2:38) Have we received the Holy Ghost since we believed? If we have, have we nourished our walk with prayer and the reading of God's Word? Do we walk with Him in truth?

We have been writing about the power of the Holy Ghost. Here is a word about the power of darkness. Remember this if ever you feel you are in darkness: when light enters, the

darkness flees away. Read God's Word. Have a passion for it. It says in the Psalms, "... the entrance of thy words giveth light." (Ps. 119:130) "Thy word is a lamp unto my feet and a light unto my path." (v. 105) The Word of God will guide us in a straight path, but we must avail ourselves of it. We must partake of God's Word in order for the power to come. If we are being led by the Holy Ghost, we will desire it and seek it out. We will feed upon it like Jeremiah did. "Thy words were found, and I did eat them." (Jer. 15:16) Most of all, we will experience the satisfaction only a child of God can have.

Twelve hours after we started this writing we are still without electricity, but we have light. The sun is shining. There is no darkness to those who seek and find God. Open up the window of your soul. Seek God with all your strength. His death made it possible for us to be reunited with God and have fellowship with Him. His Resurrection gave us victory over death and a Home in Heaven. What do you seek after? Is it fellowship with God? Heaven? Peace? All these things are possible to them that love Him.

Out of the depths, to thee I cry,
Whose fainting footsteps trod
The paths of our humanity,
Incarnate Son of God!

Thou man of grief, who once apart
Did all our sorrows bear,
The trembling hand, the fainting heart,
The agony and prayer!

Is this the consecrated dower,
Thy chosen ones obtain?
To know thy Resurrection power
Through fellowship of pain?

Then, O my soul, in silence wait,
Faint not, O faltering feet;
Press onward to that blessed estate,
In righteousness complete!

Let faith transcend the passing hour,
The transient pain and strife,
Upraised by an immortal power,
The power of endless life.

-Elizabeth Marcy

Brother Lynn H. Miller

PREPARED IN THE HOLD FOR THE BATTLE BEFORE US

Have you been spending too much time in the hold lately? Or do you need to seek refuge in the hold more often?

Recently my daily Bible reading took me on the fascinating journey of David's road to leadership. Although anointed king as a

young man, the transfer of power from King Saul to David was far from smooth. David found himself victim of Saul's deadly jealousy and was often forced into hiding. The areas of sanctuary sought by David – caves, wilderness, and forests – are

called holds or strongholds.

David's first refuge was a cave called Adullum. There David is joined by his family and a motley crew of four hundred men. I Samuel 22:2 describes the men as in distress, in debt and discontented – hardly the makings of a strong army. David made arrangements for his family and rose to the task of bringing leadership to this rather unpromising group.

How this actually occurred no one knows for sure. The Bible simply states that David "became captain over them." A great leader of men, (I Samuel 18:16 tells that "All Israel and Judah loved David, because he went out and came in before them.") David was able to provide both the necessary strict discipline and loving compassion to hone this group of 400 disconnected men into a loyal military force. I envision David enjoying the challenge of drilling his men and strengthening their skills. The group of rag-tag men found security in their common loyalty to David and his cause.

Can we parallel our local congregations to David's hold? Is our hold a place of healing and learning or has it become a place of contention and strife?

Do those who are distressed and discouraged find love, forgiveness and discipline in our walls?

While still in the cave of Adullum, David had a visitor from a little known prophet. Although David often had very direct communication with God, he occasionally received messages from a prophet named Gad. Gad shows up at the hold with this message, "Abide not in the hold, depart, and get thee into the land of Judah." I Samuel 22:4

After receiving the message from Gad, David leaves the cave and thus begins a whole series of skirmishes and raids and daring encounters with King Saul. David is joined by more men, trained soldiers this time, swelling his numbers to six hundred. In the midst of these battles David and his men continue to seek safety in various holds; holds with interesting names like the Desert of En Gedi and the Crag of the Wild Goats. What happened during these retreats into the holds? Perhaps the men regrouped, retrained, healed and made plans for the next battle. Several Psalms were penned by David while in the holds, suggesting he used this time to seek out and worship God. Without these times of refuge David and

his men could have become exhausted and disorganized. David was told not to abide in the hold, but the hold was always there as a sanctuary, a place of rest and renewal.

Most of us come from a deep spiritual heritage. We have been taught God's principles for generations and generations. We are blessed by an abundance of teaching. We freely gather to hear God's word every Sunday, to pray and study Wednesday night. We have opportunity to attend General Conference, Leadership Conference, Youth Retreat, Men's Retreat, and Women's Retreat. Small groups

often gather for Bible study. We memorize scripture. There has been no lack of teaching and if we have been attentive students we should be well trained. If we have not spent our time squabbling among ourselves or promoting our own agendas, we should be ready to unite in the common goal of defeating Satan and advancing God's kingdom.

What message would the Prophet Gad bring your congregation today? Do we need to spend more time teaching and training or would he say, "Enough training! Get to work!"

Sister Laura Hawbaker

GOOD, RIGHT AND TRUTH

"And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God."

There is a saying that there is some good in all of humanity. For a few individuals this is hard to discern. But this does seem to be true of the majority. The conclusion that all atheists and agnostics are horrid individuals is simply not true. Many of them hold to morals that are to be highly respected.

Society is known for its good works towards those who are victims of disasters. The majority are opposed to criminal acts of robbery, theft, rape and murder, though unfortunately the majority do not consider abortion to be murder. However, all that do oppose abortion do not profess to be Christians. There is definitely much moral good in the false religions. We do not agree that all Muslims are terrorists and murderers. In fact, from what we read the majority of terrorists are

from other groups.

Unfortunately, even some who call themselves "Christians" major on hatred of certain portions of humanity. My brother-in-law, who does not attend church or make any profession, is in poor health due to four bouts with cancer that left him without a voice box (though he still speaks) and kidneys that only perform at about twenty percent. Yet he is willing to come and help me with yard work and other needs. My neighbor, who says he is a Lutheran, but does not appear to attend church and is a smoker, mows part of my lawn on a regular basis. But, sadly, as it has been said, "Hell will be full of good people." (We will allow God to judge who they are.)

We understand right to be that which is a part of church practice. In the Old Testament it was obedience to the rules and rituals of Judaism. While church discipline and order varies greatly from one group to another, most profess to abide by certain practices. Unfortunately, "black and white" have become "gray areas" in a large percentage of denominations and groups. Brother Keith Snyder said in his sermon that his mom used to say to him "you do not know where it

can lead to." He said, with apologies to his mom, that he got tired of hearing that. Now he realizes how important that information was. The Brethren of the past said that church practices were guidelines and fences that "kept the sheep from straying." Church practices are good but they are not salvation.

That which is Truth is the Holy Scripture. This is binding on all who name the name of Christ. The first obstacle you will come to is interpretation. Many today do not believe the Holy Scriptures are the infallible, Holy Spirit inspired Word of God. A large percentage of teachers teach they are only the thoughts and opinions of men. They deny that Jesus Christ is God, which used to be a sign of a cult, along with the virgin birth, literal resurrection, ascension and second coming. Strangely enough, the Muslims, who do not believe Jesus Christ is God or even the Son of God, believe in the virgin birth.

We have mentioned this and other areas that we will refer to many times. We believe it is well worth repeating. We hope our ministers do not tire of preaching the Truth. Immodest dress is evident even in the coldest

weather. During this warm season it is especially prominent. Air conditioning in the churches has not kept the women modest in many settings. We are convinced that casual dress more often than not leads to immodest dress. Today most churches consider slacks on women to be modest apparel. Many "Christian" men are seen outside without a shirt or even a T shirt on. In most scenarios shorts are not even an issue any more.

The head covering used to be "replaced" by long hair by some groups. In the Greek two different words are used. Now many of these groups accept cut hair. While we must be careful we do not misjudge a woman we do not know who may have had a bout with cancer, it is becoming more and more common for women to have shorter hair than many men. In fact pony tails on men are no longer an unusual sight. The Bible has not changed

its mind on the head covering or long hair on women and short hair on man. To argue, how long is long and how short is short is merely trying to avoid the Truth!

Many will argue venomously on the working out of prophecy while ignoring the basic Truths of Scripture on the things we have mentioned.

As we have suggested, Jesus Christ is The Way, The Truth and The Life. All "good" and "right" is worthless without this Truth. Let us uphold Him and His Kingdom in our daily lives. Let our churches give all the honor and glory to Him. Then we will hear "Well done thou good and faithful servant." Finally, remember that "light" can be blinding or it can be revealing.

Written in Christian love and concern.

Brother James M. Hite
816 E. Birch St.
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"LET MY PEOPLE GO"

Rudy Cover
Exodus 5:1-23, 6:1-8

The children of Israel were slaves in Egypt. They made brick to build great temples and monuments for the Egyptians. The

Egyptians thought everything was just like they wanted it. They had slaves by the thousands to do all their work, while they did

nothing but enjoyed themselves. But God had a surprise for Egypt. The king of Egypt was called, "Pharaoh", and the people worshipped him as their God. They also worshipped many gods; idols made in the image of a snake, a frog, a bull, or any other animal they chose to worship. This was displeasing to the Lord God of Israel.

God told Moses for him and his brother Aaron to tell Pharaoh to let the Israelites, or Hebrews, as the Egyptians called them, go into the wilderness to hold a feast to their God. And Pharaoh said, "Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Pharaoh commanded his taskmasters to make the Hebrews gather their own straw to make brick. The Egyptians had given them straw before. Now they had to get their own and yet Pharaoh demanded that they produce just as many bricks. Pharaoh thought that by giving them more work to do they wouldn't have time to think about their God.

The children of Israel complained to Pharaoh but he just said they were idle and needed more work to do. Then the leaders of Israel came to Moses and Aar-

on. They blamed them for causing all their trouble. What do you think Moses did? He did just what you and I should do when we are in trouble. He prayed to God about it. God answered Moses and said, "I am the Lord, and I will bring you out from under the burdens of the Egyptians. And I will take you to me for a people, and I will be to you a God: and ye shall know I am the Lord your God, which bringeth you out from under the burdens of the Egyptians."

God's promises are sure. Sometimes it seems like God has forgotten us, but God never forgets. When the time comes, God will deliver and bless His people. It seemed to the children of Israel that God had surely forgotten them. But they were about to receive the greatest deliverance from bondage that the world had ever known. Although Pharaoh was the most powerful ruler in the world, he was as nothing compared to the power of God. Jesus died that He could deliver us from the slavery of sin. If you are a child of God, you will never forget what Jesus has done for you.

Selected from the
August 15, 1975
issue of the Bible Monitor

ARE OUR MODERN INVENTIONS A BLESSING OR A CURSE?

G. B. Harlacher

We are living in days when the ingenuity of man has made great advancement in many ways in the last few years. Yet the question arises, are men any wiser, are they any happier, are they any healthier, or are they any better off, generally speaking, than people several generations back.

It is true that many of our inventions have been a boon to mankind, and we can be glad and thankful to our Heavenly Father that we have access to their use, as many are a great help for us.

Such inventors as Edison, Howe, Bell, Morse and others have done their part in the past in lessening the burdens of man. The inventors have continued to bring things to light which have been unheard of in history before, some of which are really outstanding in their workmanship and performance.

Such work will continue as long as God gives them time and ability to do so.

Now as we think of inventions of late years, we wonder

if they prove as good for us as the ones of earlier years. From all appearances of things we can soon decide the question. All we need to do is a little observing. God has placed things, or resources we might say, in this world for man to use, and as long as he uses them right, everything is well. But when the use is abused and used wrongfully then it proves a detriment to us.

Another question is, are people becoming more spiritual and dependent on God in our modern machine age?

The true child of God can certainly say they are not. Most every invention could be used to the good of all in educating and building up the minds of men, helping us to a higher plane of life.

It is an undeniable fact that Satan has a hold on some of these inventions and consequently the opposite effect is seen. Some are made expressly for the destroying of men's lives and property.

Most every professing Christian believes we are liv-

ing in the latter days of this dispensation, and yet many are letting some of these inventions stand between them and their God, even to the point of keeping some from the house of worship.

Some say we heard a good sermon over the radio, and did not miss going to church.

Is that the truth? We say no.

Such folks miss church services more than they think they do. Not realizing what fellowship in the spirit of the Lord means to them.

That is the way Satan works, a little by degrees and by and by the desire to attend church services as a necessity to our Christian life and welfare is taken away.

The apostle Paul in speaking of times such as we are observing is given in II Tim. 3:2-7, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded. Lovers of pleasure more than lovers of God; having a form of Godliness but denying the power

thereof; from such turn away." Do we witness any of this these days? Yes, we will say every word in these scripture verses we can observe today.

Why is all this? Much of it is because of man's modern trend of life. Much of our trouble today has its starting point from such places as the movie theater, radio, the press, even the automobile, and now comes another new one, the television set. All these I believe could be used as a blessing to us if used right; but when Satan has charge of them, they are propagators of sin and evil.

An appeal has been made to clean up our radio programs, but we fail to see where such "clean up" has been made. It probably never will until Jesus comes and Satan is bound. That will be a glorious time when every evil will be put down and righteousness will reign supremely.

May all we, who have been called to follow Jesus, observe his teachings and stay in the way which leads from earth to glory. Pray God to give us strength to stand and that nothing will get in between us and Christ Jesus to separate us from His love. As the apostle

has said, II Tim. 3:14, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou learned them." We have been assured of salvation and

eternal life, if we do our part as He has directed us.

Selected from the
August 1, 1950
issue of the Bible Monitor

CHRISTIANITY VERSUS WAR

John Roop

CAMP LEE, VIRGINIA

I find their statements corroborated by dozens of letters written during the war. However, there are a few more facts which should be brought to light. In the entire brotherhood it is doubtful if one can be pointed out who had deeper sympathies or stronger foresight than the late Elder P. J. Blough. Though at quite a distance from camp, by correspondence and an occasional visit he exerted a strong influence for good. He was keenly interested in resolutions passed by District Meeting of Western Pennsylvania. He urged organization September 11, 1917, vis.:

"It will take a lot of Christian courage for one in 400 alone to take such a Christian stand. Can't we arrange some plan to have somebody available to be at the different camps if our people are scattered at various

places? Some of the men might be gotten from the Mennonite Church since we have asked for practically the same thing. Just as we (Western District of Pennsylvania) as a united church have decided what to do and what not to do. It ought to be definitely stated in the Messenger so that all our people with conscientious convictions could stand exactly on the same thing."

Personal or financial matters were of small concern to him when the non-resistant principles of the church were assailed. Indeed, the anti-war interests were paramount with him though he was connected with the many important church activities, Publishing House, Temperance, etc. Further mention will be made of his son presently. Let the following letter from the Gospel Messenger suffice here:

"It was arranged by wire to have a meeting of the brethren, appointed at Goshen to look after our boys at Camp Lee. Brethren D. H. Zigler, J. A. Dove and B. B. Garber met with us. It is expected that Brother Garber, with his wife, will soon locate in Petersburg, thus giving the boys a place to bring their troubles. Brother Garber is also to visit the boys as often as practical, hold services for them, thus giving our brethren constant pastoral care.

"It would take hours to tell the things that we wish you might know. A number of our boys are uniformed, and working at the remount station, doing the nearest non-combatant work available, tending horses and driving teams. They are becoming fearful that sooner or later they will be forced to drill and, of course, will have to decide which, - war or church. We found some of our brethren in the guard house for not uniforming and refusing to work. At this writing (March 14) we are glad to state that all of our brethren, whom we found in the guard house, have been favorably located in the Detention Camp, with the other non-combatants. The guard house is the fiery

furnace way into the Detention Camp, where our brethren are well cared for and unmolested.

"In this Detention Camp at Camp Lee we found seventy-six non-resistants or conscientious objectors, as they are called, absolutely under their own control. They do their own cooking and housekeeping and do nothing outside of this, except that they are required to take a hike of eight or ten miles daily, which of course, is very beneficial to them. In the number we found fifty-five of our brethren (two of them ministers), eleven Mennonites, two members of the Church of God, two of the Apostolic faith (one a minister), one Primitive Baptist brother, and several others. Being mess time, we made our services rather short. I wish you could have heard them sing "Jesus Lover of My Soul," and all unite with us in the Lord's Prayer.

"At Camp Belvoir there had been seven brethren in the guard house for seventeen days, because of their refusal to drill. Brother Swigart had visited them two weeks before, and was then doing what he could for them. To our joy, they were released on Friday evening, and when we arrived at Satur-

day noon, March 9, they were all working in the kitchen, with the promise that they would not need to drill or learn the art of war. A second grilling may have to be gone through.

"Those who stand firm from the start, fare the best. Our brethren will simply have to choose between war and the church. We have not found any of our drafted brethren who will not choose the church when the final test comes. It is now plainly evident that the only safe thing to do is as the church urges, and that is, not to uniform. After they uniform, which is the symbol of war, it is hard to take a stand, and to refuse what will be required of them.

"No one knows until he visits the Camps how much credit our brethren there deserve for standing firmly for Christ and the church, amid such trying environments. These brethren are fighting the battle of non-resistance for the future of the church. Their lives count for good, as did the lives of the Christian martyrs of old. Let us make without fail unceasing prayer to God for them!

"Hooversville, Pa.

P.J.Blough."

Other sympathetic visitors

were Elder D. C. Naff of the first District of Virginia, Joseph Bowman, Southern District, and B. D. Bowman of Old Order Brethren. February 4, 1918 these three attempted to visit the Brethren of the detention camp at Remount Station. They passed a few words, when officers ordered them out. Asking the reason, they were shoved down a flight of steps, receiving bodily injuries. Taking their grievances to the Chief of Staff, Colonel Waldon, they received no sympathy but rather threats. This Colonel said, "We have a lot of boys now in the Detention Camp just rotting. As soon as the President declares what they should do we are going to make them smoke. If they want to be martyrs as they have expressed themselves, they are going to get it and soon too." The bluff failed to have any effect and the sympathy of the visitors was only deepened and their active efforts relieved the imprisoned Brethren to some extent.

After the President had defined non-combatant service and most of the Brethren failed to compromise on the non-resistant principle it was Brother Lewis B. Flohr, Bureau of Mar-

kets, Washington D. C., who stood by them. Quick action with sympathy was necessary to prevent court martial which might have resulted in several being sent to Leavenworth. The mails and wires were used to good purpose. "At Camp Meade all conscientious objectors who refused non-combatant service were asked to write a statement giving the reason. This was the intention of the President. Less than a week after the Camp Lee conscientious objectors had disobeyed three 'lawful' orders, April 19, they were again on the right status, April 22," Brother Flohr kept his eye on the movement of the conscientious objectors throughout the war and as the eagle over his nest, and used the strength of the government and church committee to insure justice. In Lee, the conscientious objectors arriving in Camp after the Board of Inquiry had been there were kept away from Detention Camp as much as possible until it was depleted by furloughs for farm work and Leavenworth. July 3, Brother Flohr reports, "Two conscientious objectors are now being transferred into the Detention barracks from various parts of the camp. July

1, furloughs were granted, later men were sent to Leavenworth.

During May and June the Brethren arriving in Camp Lee met with much difficulty in getting to the Detention Camp. The latter part of June the situation grew acute. Not having a personal account I give details of one case that was extensively committed to Central Service Committee. E. Grant Blough was sent to Camp Lee June 25, "Willing to do work under the Interior Department of the Government, or something absolutely non-combatant, with assurance of no transfer." His father, P. J. Blough, says, "As I view the offered non-combatant work all seems to say at home or abroad and I cannot see how any non-combatant can cross, for that certainly means help shed blood." From Guard house he writes, "Camp Lee, Virginia, July 9:1918. Dear Prof. Swigart: - I came here about two weeks ago and of course could not accept any service, as it is all war to me, and I do not believe in it.

"I refuse to sign into the army and was put in the Guard House. This is the beginning of the eighth day. I refused all services as well as the uniform, shoes, or anything. It is hard

to send mail out of this guard house.

At this same time Brother Charles K. Shaffer who is in Detention camp writes, viz: "Brother Garber does not visit conscientious objectors but is seen in camp. We are getting some new conscientious objectors transferred to our barracks every few days and I thank God for them, and how we rejoice to know there are those who are willing to sacrifice themselves for the true teachings of Jesus Christ and follow him. There are about twenty of the Brethren scattered around in the camp to be transferred in with us yet that we know of. Some of them are in the guard house and other places. We are looking for them any time. Your son Grant is in the guard house. The guard house is only about three hundred feet from our barracks. I see the guards bring him (Grant Blough) out for his meals so I think he is well.

"I believe the Lord has us here for a purpose. I know we have learned a lot about the Bible and have zeal to go forth and do something for His Kingdom.

Brother Russel Wood of Roanoke, Virginia, was also

with Brother Blough, Brother J. M. Henry took up the case. However, the censorship of guard house mails worked great hardship on the boy and also the father. Grant wrote about July 10, "I cannot be a soldier and uniform and be a Christian at the same time; I do not know what will happen next, but I fear God more than man, I see how I must stay on God's side."

July 18 finds Brother Blough with about a dozen other conscientious objectors in the Stockade. "They took all our belongings, even we cannot shave. We sleep on the floor and live on bread and water and have to stand the roughness of scores of the fellows who are put in here for disorderly conduct."

July 28 finds conditions brighter. Anticipating a furlough for his son, Brother P. J. Blough writes, "I really believe it will be a help to the Government to be ready with applications for these brethren and it's our duty to those conscientious only who are in distress. I believe our church ought to act exactly with the Quakers and Mennonites. It touches my heart when our brethren get no help but are rather discouraged in their

struggles for a principle that is dear to them and that indeed many of them are willing to die for.

One thing which made it hard for conscientious objectors to reach Detention Camps after the President defined non-combatant service and the furlough plan was under way was, - men could see the end of conscientious objector's service. Most any Christian would prefer farm work to manslaughter. One writes May 22: "I, like many others, felt it was necessary to be a Christian but put it off. I feel the need to be united to the church. I wish I could have gotten in touch with Brother Garber. He was here in Camp Lee but did not find me. - I cannot take the life of another man after being

trained." Co. F, 317 Inf.

A similar case takes prominent place in Camp Lee records. Joseph Beery Wilson, of strong convictions refused all service, uniforms, etc., though not affiliated with the church. He reached the Detention Camp all right. The religious atmosphere and his past convictions led to his baptism.

Editor's Note: This selection concludes the information concerning Camp Lee, Virginia. Those who were sent to that camp had benefit of help from ministering Brethren in Virginia, Maryland and Pennsylvania. The military men in the camp were not sympathetic towards them, although their physical suffering was not as intense at some other camps.

MARRIAGE

HEISEY-MILLER

Sister Rachel Heisey, daughter of Brother Paul and Sister Di-anne Heisey of West Unity, Ohio and Brother Andrew Miller, son of Brother Kenton and Sister Judy Miller, were united in marriage on March 6, 2010. Their new address is 20121 County Road K, West Unity, OH 43570

NEWS ITEMS

MINISTERIAL LIST CHANGE

The new address of Brother Verling Wolfe is 451 Schubert Road, Bethel, PA 19507. Please use this address to send donations to the African Mission Board.

DALLAS CENTER, IOWA

The Dallas Center Congregation will be holding revival meetings August 12 through August 15 with Brother Vernon Martin as evangelist. Lovefeast services will be held Saturday evening, August 14. All are welcome to attend.

Sister Laura Hawbaker, Cor.

CORNERSTONE, OHIO

The CornerStone Congregation invites you to share in the ministry of the Tent Revival with Brother Ray Stuber, August 15 through 22, 2010. Please pray and come. We are looking for the Spirit to move in our hearts.

Sister Sheila Stauffer, Cor.

BETHEL, PENNSYLVANIA

The Lord willing, the Bethel Congregation will be having revival meetings starting August 15 through August 22. Bro. Paul Skiles from Juniper Hills, New Mexico will be our evangelist. May we remember Brother Paul as he prepares his messages that we all may be lifted up and the lost come to know our Lord. All are welcome to come worship with us. Sunday evening services at 7:00PM – weekday at 7:30PM.

Sister Darlene Longenecker, Cor.

THANK YOU!

I would like to thank everyone who sent a birthday card, note of encouragement, or gift of money. Also those who held me up in prayer. They were all very much appreciated. It was an awesome blessing to get cards from so many people, and to know that many people were praying for Andrew and me from all over the brotherhood. I received over one hundred cards. We are praising the

Lord for a good health report. May you each be blessed for your thoughtfulness and consideration.

In Christian Love,
Sister Rachel Miller

A LOVE LETTER

We are so loved! God is so good! Our hearts were so touched by the tremendous outpouring of prayers, care and concern, shown us while we found our way through another one of life's mazes. We are so loved!

It felt surreal to hear a doctor say the word "cancer", for the third time, to us. Again God's grace was right on time to keep us strong while His peace filled our hearts.

Denny is doing real good. The cancer was contained for which we are very grateful! God is so good!

My "new" knee is doing very well. When we pray for someone we never know how or when those prayers will be used. It was 5:00 A.M. on the second day after surgery and the nurse couldn't awaken me. Respirations were down to five and I was sleeping too soundly! They concluded I was over drugged, so immediately another drug was administered to reverse that problem. (Aren't drugs wonderful??!!) Eventually I woke up and all was well! Somebody was praying! I am loved! God is good!

Lastly we want to say "thank you" for all the cards and financial help we received. One hundred forty eight cards came in the mail! (I almost sent myself two just so I could say we got one hundred fifty!) Seriously we feel very humbled by all cards and love gifts. We can never repay you, but thank God, He can!! We pray He will open the windows of Heaven and pour out blessings upon you. We are so loved! God is so good!

I am posting this on the chat line as well as the Bible Monitor because cards came from churches other than the Dunkard Brethren. We hope this reaches everyone who needs a "thank you" and a hug! You people are wonderful!

Deeply indebted and grateful,
Brother Denny, Sister Karen, Sister Sheri
and Sister Michele Myers

ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2010

Sept. 5 – Four Chariots and Joshua – Zech. 6

1. What is the significance of the four horses representing the four directions?

2. Who is the BRANCH and how shall He grow?

Sept 12 – Insincere Fasting and Outright Disobedience – Zech. 7

1. Can religious celebrations become empty and meaningless?

2. Despite the prophets' warnings, before the Exile, why had Jerusalem become desolate?

Sept 19 – A Promise of Restoration – Zech. 8:1-12

1. How will the restoration of Jerusalem be shown by both the young and the old?

2. Why had Jerusalem fallen before the Exile?

Sept. 26 – A Promise of Prosperity – Zech. 8:13-23

1. What changed them from a curse to a blessing?
2. How should they show that they have become the Lord's blessing?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2010

Sept. 5 – Our Speech – Prov. 17:27-28, Matt. 5:33-37, Col. 4:6,
Titus 2:7-8

1. Is wisdom improved by much speaking?
2. How can our words cause us problems?

Sept. 12 – Doubts – Matt. 14:23-26, John 20:24-31, Acts 12:11-16

1. What was one of the reasons the Bible was written?
2. Why was Thomas' doubt contained in the Gospel Record?
When does doubt become a sin?

Sept 19 – Courage – II Cor. 16:13-14, Phil. 4:11-14, I Tim. 4:12, II Tim. 2:1-15

1. How do the soldiers' preparations compare to the Christian's preparation to serve the Lord?
2. What is the outcome when we are willing to deny our desires in favor of God's?

Sept. 26 – Conscience – Rom. 13:1-5, Heb. 9:14-15, Acts 24:14-16, I Peter 2:19-25, Josh. 1:9

1. Are we to obey the laws only because we fear the force of the government? When might laws be disobeyed?
2. How can we have a conscience that is inoffensive toward other men as well as towards God?

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

JESUS, GREAT SHEPHERD OF THE SHEEP

Jesus, great Shepherd of the sheep,
To thee for help we fly;
Thy little flock in safety keep.
For O! The wolf is nigh.

Us into thy protection take,
And gather with thine arm;
Unless the fold we first forsake,
The wolf can never harm.

O do not suffer him to part
The souls that here agree;
But make us of one mind and heart,
And keep us one in thee.

Together let us sweetly love,
Together let us die;
And each a starry crown receive,
And reign above the sky.

-Charles Wesley

FAILED RELATIONSHIPS

Marriages in the United States are an endangered species. Over the past several decades, it has been estimated that one half of all marriages end in divorce. Unfortunately, the statistics for Christian marriages are about the same as for secular marriages. Many have forsaken even the appearance of marriage and have opted for another lifestyle.

The reasons for the failure of marriages are many. Among the reasons is unfaithfulness of either one or both of the partners, a lack of serious consideration of the permanence of the relationship, and the social approval of separation and divorce. Marriage has become accepted as a social convenience rather than a relationship, which

should be honored and invested with Biblical instruction and direction. The vows of marriage are considered to be just a few necessary words to complete the ceremony.

Many people do not consider their vows seriously. They are glibly spoken or assented to by a nod. Often a promise is made but then broken when doing so will bring something more desirable into a person's life. Many, when making these promises, are young, lacking many life experiences. When faced with sickness, old-age, poverty, disasters, sick children, unfortunate situations or inconsiderate in-laws, they are not prepared for the agony of these times, so they opt out of the promises made during the

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ceremony. Real life can be far different than the story book setting seen at many weddings.

The promises made during wedding ceremonies are not the only vows that people are responsible for during their lives. People often make promises concerning the repayment of borrowed money. In order to obtain various possessions, houses, automobiles, furniture or even recreational items, people, either through a formal loan agreement or through the use of credit cards, borrow money with the promise of repaying the principle plus the assessed interest. Many, in recent years, have not kept their promises, so they have entered bankruptcy proceedings or had their possessions repossessed. Their failure to repay has ruined their credit worthiness. It will take several years before they will be able to purchase expensive items with credit. Their failed credit rating may affect other facets of their lives.

Christians have made the most serious of all vows. They have made promises to God and to one another about their relationship with Jesus Christ, God and the Church. Maybe these vows do not seem seri-

ous, only words that are part of a ritual. However these vows are made to God, who in His Word, warns those who would make a vow but would fail to fulfill it. Those who do consider the seriousness of the vows made at that time later may decide that they can disregard them as being unimportant or even unwise.

The vows made to God cover the new relationship that the repentant sinner now has with his Heavenly Father, through Jesus Christ. God desires those who are serious about renouncing Satan and his sinful practices. As the Creator of men, God fully realizes the fallibility of men and their penchant for sin. God does not lightly cast aside those who fall and fail, but His desire is that they would be careful concerning their promises.

Among the promises made are those that involve fellow believers. A promise is made to share counsel, discipline, and love with those who are traveling the way together. There is a promise to work together for the furtherance of God's people, yet some seem to take these promises lightly.

Just like husbands and wives, fellow believers must

work closely together; this closeness can breed disagreement and disenchantment with each other. At such a time there needs to be a remembering of the promises that were made. They promised they would continue to love each other, as those who have been saved by the same Savior. They promised to work together to promote the work of God. They promised to counsel and discipline each other, so both could stay on the narrow path. Each did not want to see the other fail in the journey. Each knew that Satan was ever at his side trying to bring distrust, discouragement and

disagreement to the fore. Each had promised to seek the help of other believers when there were problems.

Yet just as marriages fail, so do the relationships between believers. Satan's devices work. Love is compromised. Forgiveness is withheld. The relationship fails.

Remember the promises made, not only for a happy marriage, but also for a prosperous and God-honoring journey through this world. May you keep your vows and enjoy a blessed life.

M. C. Cook

HAS THE ORGANIZED CHURCH BECOME A NON-ESSENTIAL?

Since the 1960's Cultural Revolution in America, there emerged a questioning of the place of the church in the life of a Christian. The mood of the 1960's was that of rebellion against all authority. During that period, there were supposedly large numbers of young people who elected to have nothing to do with the church. A para-church movement sprang up known as the "Jesus People". Huge rallies were held and

thousands of young people would gather to hear preaching and engage in what they thought was worship. The worship was often disorganized group dancing. Everyone was dressed casual and in some cases immodestly.

The lasting results of that movement were few. It lacked the theological and spiritual strength to endure.

The present post-modern culture with its denial of abso-

lute truth is attempting to revive the idea that an individual can become a Christian and disassociate himself or herself from the organized church. This is not exclusively a problem among young people. Adults of all ages are buying into this erroneous idea largely because they lack knowledge or understanding of the Biblical teaching on this subject.

The church is partly to blame for the creation of this situation. Across America, so many of the organized churches are either preoccupied with building a mega church or putting all their energy into becoming like the world so they will be better able to reach the world. Among some plain churches, there is a tendency to legalism and authoritarianism which calls their integrity into question.

The failures of the contemporary church play a major role in the growing tendency to try to be a Christian without the church.

The hour has come to address the problems from the viewpoint of the inspired scripture. The teachings of Christ and His apostles present a doctrine of the church that negates the notion that it can ever be

abolished. The attempt to live the Christian life without the church is a direct contradiction of the Bible.

It is not time to abandon the church – it is time to reform the church and bring it back to New Testament order. Christ has eternal plans for His Church and those plans are associated with His plans for His people. A high percentage of the New Testament is written to churches and not to individuals.

The scriptures show that the believer is placed in the body of Christ at conversion (I Corinthians 12:13). This action has reference to the whole universal and invisible church. Some would argue that that would be all the Christian needs. They overlook the necessity of the visible local church that is designed for the maturation, the edification, and the service of every believer. The local church is the agency of Christian fellowship. It is in the context of the local assembly of believers that the gifts operate. It is in the local church that the ordinances are practiced. The blessings of order, oversight, authority, and Biblical discipline takes place in a New Testament local church.

Nothing in the teaching

of Christ or His apostles ever suggest the possibility of living a normal Christian life outside the church.

It is more than a happenstance of history that the first Christian baptism was at Pentecost when that ordinance became the doorway into the local church. The first century church had no ceremony for receiving new members. They were baptized into the church (Acts 2:36-42). The baptism of a convert to Christ places him in Christ's church on earth.

The community aspect of the local church provides a wonderful experience of shared blessings. The gathering of the church in Christ's name provides worship, nurture, teaching and fellowship unequalled in any other situation. It is a community that gives itself to ministering to one another. True hospitality is a dynamic in the household of faith.

The constant contact with other believers, provide a living witness of Christian presence and power at work in the local congregation of the New Testament church. The church remains an enduring testimony unto the end of the age and Christ's second coming. The

church is the believer's spiritual home until he leaves this world. The church is as relevant as ever.

It must be said that not all churches can be classified as New Testament churches. Find a church that recognizes the Bible as its only authority in faith and practice; a church that is Christ-centered in its preaching; a church that seeks by the Holy Spirit to live a holy life and separated from the ungodliness of the world; a church that is looking for the imminent return of the Lord Jesus Christ. The New Testament church is reflected in its burden for a lost world and its determination to finish the task of world evangelism at any cost.

The church is not perfect because it is made up of imperfect people. As believers show charity, love, and forgiveness in their interrelationships, this weakness can to a large degree be overcome. That which should not be in a church seeking to be New Testament, is false doctrine, compromise of biblical principles, worldliness, and heavy-handed oversight that ignores the local church body and imposes on it non-scriptural practices and fails to

recognize the gifts of the Spirit at work in the congregation.

A New Testament church should have joyful worship that encourages and blesses and heals the soul. It makes you want to be there every time

the meetinghouse is open. A New Testament church is still relevant.

Brother Keith M. Bailey
CornerStone Dunkard
Brethren Church

SUNDAY'S A COMIN'

Part 3

Wednesday

Can we push one thousand years into one twenty-four-hour bottle and present this midweek day? Peter said, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years."

The stage is Chaldea, Egypt, Palestine, and Babylon. The rivers might have shifted and silted and boundaries changed some, because today we know them as Israel, Syria, Iraq, Jordan and Saudi Arabia. If a story needs a setting, characters, and a plot, we now have the setting.

The characters for these thousand years can be recited by a young shepherd boy listing his ancestors as he watches in green pastures: Abraham, Isaac, Jacob, Judah, and Pharez pointed out fingers and thumb on the right hand. More names on the left side – Hezron,

Aram, Amminadab, Nahshon, and Salmon. His Great Grandfather Boaz, Grandfather Obed, and the Father Jesse have been faithful historians. He wonders what names will follow his.

Toss in Job, Joseph, Moses, and Joshua and we have the protagonists for this Wednesday. The supporting roles are women with names like Jochabed, Miriam, Leah, Rachel, Rahab, Naomi, Ruth, and Abigail.

Good stories need an antagonist. We find them in Pharaoh the stubborn, Nabal the churlish, and God's anointed – but psychotic – King Saul.

Life spans are shrinking, to less than two hundred years. Listen, youngsters, because your grandfathers will tell you tales that will explain why you are a called-out people. You are the apple of His eye, and yet you

exploit, connive, and deceive.

The Lord doesn't need your expertise to expand His plot. He needs your obedience. The unfolding story is how one man with no children (until he was past the natural age of begetting) becomes the cornerstone for a multitude.

The reason for His peculiar people – that they might observe His statutes, and keep His laws – is told in less than fifty verses in Psalm 105.

"Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth."

"Which covenant he made with Abraham and his oath unto Isaac; and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

"Moreover he called for a famine upon the land. He sent a man before them even, Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron."

"He sent Moses his servant; and Aaron whom he had chosen."

"He smote also all the first-born in their land, the chief of all

their strength. He brought them forth also with silver and gold: and there was not one feeble person among their tribes."

And God brought them out.

Sounds simple enough doesn't it? God is weaving the fabric that starts with one man called from idolatry, and a second called from the backside of the desert. Both are ancient enough to be retired from active duty.

No matter how much Abraham and Moses buckle, and side step, and dodge, it is these men's progeny that will bring forth a redeemer. The promises to a peculiar people in a land flowing with milk and honey also had warnings of an afflicted people in a land that was not theirs – for four hundred years. (Genesis 15:13)

Exodus 12:40-41 reads that they came out of Egypt after four hundred and thirty years on the selfsame day. God's numbers are accurate. Could the clock have started ticking the day Joseph, in the clutches of a gypsy band, set foot in Egypt? Four hundred years of affliction began when there arose a Pharaoh who knew not Joseph.

The Pentateuch is not remiss in listing the complaints,

the murmurings, the golden calf worship and dance of this people called His peculiar treasure. And yet the Psalmist says that "...he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness."

God expresses delight because His goal is the placement of a redeemer. What happens until then is due to the fact that neither circumcision nor the law offers salvation. God harnessed His people into Egypt, out of Egypt, and then into the land of Canaan. God's people are in God's country. The time seems right for the announcement of a Redeemer/King.

Yet here stands Moses with his last message to the wilderness travelers. He has words straight from God through a cloud at the tabernacle door. "This people will rise up, and go whoring, and will forsake me, and I will forsake them." (Deuteronomy 31:15-17)

There is going to be disobedience, idol worship, and unfaithfulness even in the Promised Land. God knows it and He still loves His own and moves the plan forward. Forward at Jericho, backwards at Ai with

enough war stories and battle strategy to satisfy the most blood-thirsty heart.

"And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua. But there came a time when they forgot all his benefits. And...in those days there was no king in Israel: every man did that which was right in his own eyes."

But now God has chosen Jerusalem that His name might be there, and David shall be king. And Solomon said, "And the house which is built is great; for great is our God above all gods."

The Queen of Sheba adds, "Blessed is the Lord thy God, which delighted in thee (Solomon), to be king; because thy God loved Israel, to establish them forever."

The sun is setting on Wednesday – gloriously. The ancestors that will house a redeemer are prospering in the land promised to Abraham. The tabernacle furniture has been moved to Solomon's magnificent temple. Surely the scene is set for a redeemer on Thursday.

Sister Mary Sue Moss
Dallas Center, Iowa

ENTIRE CONSECRATION

"And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine own son, from me." Genesis 22:10-12

There had been a time when God had doubts about Abraham. This man was to father a nation from whom would rise the Son of God. Would Abraham be willing to gamble it all: that for which he trusted God in the first place, his own son? Put yourself in his place. Have we followed a safe and secure path of life with little risk and even less reward? In Hebrews 11:8 Paul tells us, "...he went out, not knowing whither he went." Depending upon God is not a new teaching, yet the "faith chapter" tells us of many men of God who did that very thing. Romans 12:1 tells us to "...present your bodies a living sacrifice." God was not interested in the sacrifice of Isaac.

He was only seeing if Abraham would do it.

This scenario brings up questions. Some would say God is all knowing. He would know if Abraham would stay true. Some would say God would never tempt a man to do evil. But one thing we must understand. God is God. What He does is totally righteous and He can do what He wants. He does not answer to us.

But He expects of us total commitment. He expects this because His commitment to God's people has been total. He gave up the best that Heaven had to save us. An old eastern custom said that if someone saved your life, you were his slave forever. Unfortunately, this custom did not come to the west, so we do not understand it in its fullness. Even Isaac, from whom Abraham withheld his blade, did not understand it fully.

The word "servant" also implies slave. In Romans 1:1, Philippians 1:1, and Titus 1:1, Paul refers to himself either as a servant of God or a servant of Christ. James and Jude refer to themselves as servants of Jesus Christ. In Philemon, Paul refers to himself as "a prisoner

of Jesus Christ." This is entire consecration.

Matthew 13:44-46 gives us this account spoken by Jesus Christ, "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant, seeking goodly pearls: Who, when he hath found one pearl of great

price went and sold all that he had, and bought it." How much is a man's soul worth? How much is salvation worth when eternal hell is the alternative?

Would you go wherever God told you or do whatever God commanded you? "But yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Romans 6:13) Can nothing be more clear?

Just as I am, Thine own to be
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I Come.

-Marianne Hearn, 1887

My life, my love, I give to thee,
Thou lamb of God, who died for me;
O, may I ever faithful be,
My Savior and my God!

I now believe thou dost receive,
For Thou hast died that I might live;
And now henceforth I'll trust in Thee,
My Savior and my God!

O thou who died on Calvary
To save my soul and make me free,
I'll consecrate my life to Thee,
My Savior and my God!

I'll live for Him who died for me,
How happy then my life shall be!
I'll live for Him who died for me,
My Savior and my God!

-R. E. Hudson

"And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." II Corinthians 8:5

Brother Lynn H. Miller

A HARD-HEARTED MAN

Rudy Cover

Exodus 7:1-25

Do you know what it means to be hard-hearted? It means to be entirely selfish – to want your own way even if it causes suffering for others. Pharaoh did not care whether the children of Israel lived or died. He gave them hard work to do and had slave-drivers to whip anyone who slowed down. Pharaoh didn't know what love meant; nor did he care.

God told Moses to go again to Pharaoh and tell him to send the children of Israel out of Egypt. God also said that Pharaoh wouldn't let them go. God knows everything. He knows what we think and He knew exactly what Pharaoh would do. God said Pharaoh would ask Moses and Aaron to do a miracle, then

Aaron should cast his rod before Pharaoh and it would become a snake. Moses and Aaron went to Pharaoh; he did just what God said he would do. After he had seen the rod become a snake, he called for his magicians and they threw down their rods and they became snakes too, or at least that is what it looked like. Then a strange thing happened; the snake that had been Moses and Aaron's rod swallowed up all the magician's snakes. And still, Pharaoh wouldn't let the people go.

So God told Moses to tell Aaron to stretch out his rod over the streams of water, upon the rivers, the pools and ponds of Egypt. Moses and Aaron did so and the water was turned

into blood. The water that was in jars and buckets, turned to blood. The fish in the river died and smelled something awful. The magicians of Pharaoh also caused water to become blood but this didn't help at all. The people of Egypt wanted good, clear, fresh, clean water to drink and this, the magicians could not give them. Finally the Egyptians digged near the river for water, for they could not drink of the river. The plague of blood lasted seven days and yet Pharaoh would not obey God.

Pharaoh was, surely, a hard-hearted man, if there ever was one. Do you know what he needed? He needed the love of

God in his heart, just like you and I. Without God's love, we will become selfish and hard-hearted: not caring for others, just trying to please ourselves. God doesn't want us to be hard-hearted. He wants us to have love in our hearts so we can do good to others and help those that are weak and poor. God wants us to be like Jesus. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Selected from the
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THE COMMUNION SERVICE

Howard J. Surbey

"Ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately, Blessed are those servants, whom the Lord when he cometh shall find watching verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:36-37.

As we are approaching the time of the year when the majority of our Communion services are held, our thoughts naturally are upon this service. This is certainly one of the most sacred services in our Christian life. It should be cherished, longed for, and approached with that attitude. With the provisions God's word and our church has made to properly partake of this service, it certainly should be

a most enjoyable and longed for occasion. If we do not receive all possible benefits and spiritual joy, from it, the fault lies wholly with each individual.

With all the facilities we have to study, discuss and practice God's commandments, we individually are again at fault if we do not observe all He commands. With our liberties and the number of denominations existing, each individual has no excuse for not fellowshiping with the one who is nearest to the Bible. We are more responsible because faithful men have handed, the unadulterated practice of God's commandments down unto our generation.

In reading "The History of the Christian Church" by Fisher, I was impressed by the following statement by a man who apparently did not practice as our church does, "The connection of the Lord's Supper with the Lovefeasts appears to have been continued through the Apostolic Period." Why discontinue it now?

Our text says, "Ye yourselves like unto men that wait for their Lord." I feel that not one of us doubt that the Lord will return for His faithful followers.

Are we doing as those would who are waiting for Him? How eager are we for His return? Have we planned and made every arrangement to be certain that we are ready?

We have so much scripture upon the suddenness, the unexpectedness and the haste of His return for His own followers. We have numerous signs to go by to show us about when He will return. As we meditate on these signs most, perhaps all of them have come to pass. Are we fully ready, if not why not? Our text says that "they may open unto Him immediately." If we have not known Him fully, through the strict observance of His commandments and through prayer with Him, who can be ready?

Our text says, "Blessed are those servants, whom the Lord finds watching." Notice it says servants, are we faithful enough to His word according to the talents and ability that He has given us, to be classed as His servants? "Whom the Lord finds watching" how many minutes of the week are we watching? Just how many minutes, last week, did you watch – think – meditate upon His coming? Upon your readiness to know

and answer Him as He knocks? Some people do not have time to spend two hours a week in church service. How many have time to study their Sunday school lesson or to read and meditate on God's word, each day or even each week?

The rewards of His coming are so certain. They are pictured so many ways in His word. Emphasis is put upon the extreme length of time after His coming. We are told of the joy, happiness and freedom from cares in eternity. All these certainly show us that His servants will be "blessed."

We are told so often to

preach to others, and to lead and encourage others. However Paul gives a timely warning, "Lest when I have preached to others, I myself may be a cast-away." Are we like men, waiting for our Lord?

"But let a man examine himself, and so let him eat of that bread, and drink of that cup." I Cor. 11:28. O Lord forgive me and prepare me for Thy spiritual food that I may understand Thy word and be watching for Thy coming.

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CARNAL CHURCH MEMBERS

"For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" I Corinthians 3:3

When we think of the word "carnal" we usually put "carnal" and "worldly" together. The word "worldly" means different things to different individuals and groups. It can include everything from clothing to amusements and a whole lot in between.

One definition of carnal is

"having a lack of spiritual understanding or actions." Old Testament "lying carnally" describes adultery or idolatry. One usage of carnal that we completely reject is the idea of an individual willfully being rebellious to the known commandments of God and still being a carnal Christian. This does not refer to backsliding but to a lifestyle of rebellion.

Paul's definition of "carnal" contains actions we do not normally put into that category. But, in reality, these actions are

the root of carnality in church members.

Envy is usually a subtle action. It is often in the heart rather than an outward action. I Timothy 3:1 tells us "This is a true saying, If a man desire the office of a bishop (elder), he desireth a good work." We believe this is true of any church position if you feel the Lord has given you this gift. The problem comes when someone else is voted into this position. Your attitude proves whether you are carnal or not. While we believe the church is the voice of God, we do not believe that the church is infallible. Whether we admit it or not the voting for positions in the church is a popularity contest, at least to some degree. We believe it is similar to voting for government positions in that God overrules while allowing for human free will. I realize this is complicated and perhaps beyond our total comprehension. We can also envy an individual that is in a church position that we are not eligible for. Although I do not desire the office of an official, I do enjoy filling an office open to those in my status. But I can truthfully say that God has taken any envy out of my heart

for those who do fill this position and allows me to encourage them with an honest attitude.

I deeply appreciate the fact that we can usually express our thoughts even if we are not the leader in Bible Study on Sunday mornings. Some churches do not allow for this. Since the New Testament believers did not have Sunday School, Paul does not discuss this issue. However, many Bible scholars believe there was discussion during regular service among the males. Some believe this is what Paul meant by women being silent. But he also definitely rules out women preachers which carnal churches have allowed.

Strife refers to bad feelings leading to un-Christ-like actions between members. How can we share the love of Christ with the unsaved if we are not at peace with one another? Our carnal hearts tear down rather than try to raise up those that are weak in faith among us. We may at times cause strife without desiring to do so. Our understanding of certain positions of Holy Scripture can lead to strife in place of being of one mind. Exactly what being of one mind is has caused much strife

itself.

Envy and strife finally lead to divisions. It usually starts with divisions within the church. In our free plural ministry it can begin by differences between leadership. Then the congregation begins to take sides. Paul describes this in the first chapter of this book. "Now this I say, that every one of you saith, I am of Paul: and I of Apollos: and I of Cephas (Peter): and I of Christ." The division is often more about personalities than about Bible doctrine. This then often leads to divisions called splits. Splits many times become splinters.

Where splits and splinters do not occur it leads to confusion.

Different denominations and independent groups share the same problems both within and when dealing with others. The fundamental groups lean on Paul, though they claim to believe the whole Bible. Arminians lean heavily on the book of James. The Roman Catholic Church looks to Peter. Let us be whole Bible Anabaptist/Pietistic believers.

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WALKING WITH GOD

D. K. Marks

"Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years, and Enoch walked with God; and he was not; for God took him." Gen. 5:22-24. This is a brief record of a man full of faith, love and obedience to God, living in a world of sin. Enoch lived a short life on earth compared to the life of his son Methuselah who lived 969 years. May we see the

need, the importance and the reward for walking with God.

"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6:9.

We read that wickedness increased on the earth, that the thoughts and imaginations of their hearts were continually evil. God said to Noah he would destroy the wicked with a flood and save the lives of those who walked with God.

God told Noah to build an ark of gopher wood, with lower, second and third stories, specifying the length, width and height, one door and one window. Noah believed and obeyed God in all things; he was the great grandson of Enoch. When the ark was built and the things put in that God said should be placed in it, God told Noah and his wife, his three sons and their wives to go into the ark, they all walked with God and obeyed his word, therefore they were saved.

After the flood the people began to multiply in the earth, when those that were in the ark had died, many began to walk away from God. God called Abram to walk with him in a land he never walked before; he obeyed and received great blessings. Isaac and Jacob walked with God.

While the children of Israel were living in Egypt in bondage, Moses was born, his life was saved, and his mother taught him to obey God before he was taken to Pharaoh's daughter and learned the Egyptian language and saw their idol worship. Moses did not forget his people who were suffering and walking with God. When Moses

had grown to full manhood he decided to visit and help his people.

Moses began his work, but soon he had to flee to the country of Midian, feed a large flock of sheep and draw nearer to God for 40 years. When Moses walked close to the burning bush, he discovered he had walked near to God. God told Moses what he should do. Moses made excuses, God promised to supply all his needs. Moses talked, prayed and walked with God till he had led the children of Israel to the Red Sea.

The Egyptian army was in the rear intending to take Moses and the people back into Egypt to work in bondage. Moses told the Israelites to stand still and see the salvation of God. God made the waters divide, those that walked with God landed safe on the other side alive. The Egyptians did not walk with God and they died in the sea.

Moses walked with God till they came to Mt. Sinai, then God called Moses to come up on the mount near to him. God gave Moses the Ten Commandments and other laws they should obey. The Israelites were in the valley, they walked

away from God in spirit, and they worshiped idols. God sent Moses down to teach them to walk with God again. As they traveled toward Canaan many complained and murmured, about problems along the way. They murmured against Moses and God. God destroyed those who did not always walk with him.

Joshua and Caleb were the only men that left Egypt that entered into Canaan. The children and the children that were born on the way were not held accountable for not walking with God and they entered into Canaan. Before Joshua died he taught and warned the people to walk with God. The rising generations started to walk away from God.

God warned them by judges and prophets to walk with him. Wicked kings and queens, guided by the evil spirit, led and forced many to walk away from God.

When Jesus was born on earth a few were walking with God. Jesus walked with God in baptism, soon the devil came and tempted him and invited Jesus to walk with him. Jesus refused and walked with God. "The law of truth was in his

mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity." Mal. 2:6.

The prophet described the life and work of Jesus before he came on earth. Jesus called twelve disciples and taught them the way to walk with God. He taught them faith, repentance, baptism, love, joy, peace, meekness, purity and forgiveness. They walked with Jesus, but sometimes Peter thought he knew a better way. Jesus told Peter that Satan was misleading him; Peter changed his mind and walked with God.

On the same night that Peter had his feet washed and ate the Lord's Supper he walked away from God and sinned, later he repented. "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude." Luke 22:3-6.

Judas walked with God and

Jesus three years, then Satan entered into him and he walked away from God. The eleven did not know that he was walking away from God.

In John 13, when Jesus had washed their feet, Jesus said ye are clean, but not all. "Verily, verily I say unto you, that one of you shall betray me." The eleven were astonished and troubled. Verse 27, Satan entered into Judas, he went and betrayed Jesus then he died a cruel death. Jesus died, afterwards he arose from the grave, he came to his disciples, he taught them to walk with God, and Jesus ascended up into heaven.

The disciples went to Jerusalem, gathered together in a room and waited for the Holy Spirit to fill and guide them to walk with God, and to teach others. Many thousands started to walk with God. Satan the enemy of the church and the soul,

gathered his workers together and killed many that walked with God. Some were put in prison and punished. Satan deceived many, he taught them to live: in sin, in pride, in unbelief, in darkness, in disobedience to God's word, in hate, in envy, in jealousy and spiritual wickedness. The followers of Satan will dwell in torment with Satan in eternity. It is the privilege and duty of every last soul to examine themselves if they are walking with God. The message of Joshua was, "Choose you this day whom ye will serve."

We should be glad and rejoice to know that Jesus and those who walked with God on earth, are living and reigning in Heaven and are waiting to welcome those in, who are walking with God.

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CHRISTIANITY VERSES WAR

John Roop

VI. TRIBULATIONS OF ELDER REUEL PRITCHETT

It was August 8, 1918, when I arrived at Camp Jackson, located at Columbia, South Carolina.

I had a list of five Brethren, two from the District of N. C., and three from the District of Tennessee who had got me the information that their non-

combatant principles had been violated.

On arriving in the Camp and going over some records I found that two of the boys were in prison because of their conviction against war. And being in a guard house inside of the Depot Brigade I had to have a pilot to approach the boys or even go inside the Depot Brigade.

So I got permission from several of the highest officers outside of said Brigade to go in and see the parties. They said O. K.; hope you may explain matters in a way that it will be a benefit to the boys and those in charge. So I procured a guide, he being an officer who led me far into the alleys and streets of the Depot Brigade, then betrayed me by giving me the dodge and leaving me on forbidden ground without a friend or a pilot or even to know how to get out or to proceed to see the boys in prison. And of course I was soon picked up by some officers and marched to an enclosure fenced by barb wire, some ten or twelve feet high. Everywhere and in all directions were armed guards but a special guard was detailed to care for my wants. I was com-

manded not to speak to any one. I asked to be permitted to sit in the shade of a tree, this I was denied.

Nine hours I passed, several hours not knowing what was going to develop, but at length I was escorted over several blocks under guard to the Military Police Headquarters where I was permitted a trial.

When my turn came to appear before the judge the judge said to my escort, "What is the matter with your man? Who said, 'This man was picked up in the Depot Brigade spreading seditious literature, also professes to be a conscientious objector?'" I said, "Judge may I speak?" And the Judge said, "Say on---." Then I explained my position fully, also I had a copy of the Presidents' message concerning non-combatants, also I had our own church circulars issued by the Conference and Brother Swigart which I showed him, then the Judge said to the escort, "What do you want me to do with him?"

The escort replied "It's yours to say, Judge."

Then the Judge turned to me and said, "You may be released." I went to my hotel and wrote all the boys in the camp

my experience and told them that I was only glad to share some of the persecution with them.

Signed,

REUEL B. PRITCHETT

VII. CAMP TAYLOR, LOUISVILLE, KENTUCKY

This camp is of special interest to the brotherhood because of the large number of Brethren sent there from consistent homes and because the camp itself partakes of the lawlessness of the Blue Grass State.

The early part of the draft produced conditions here similar to those in other camps. A detention camp was established, Brethren stood firm in the faith of non-resistance and Brother Manly Deeter of Milford, Indiana, visited the Brethren dauntlessly. The first difficulty to be experienced was on the part of two Hemminger brothers when they were separated, - Charles F., sent to Camp Shelby, Mississippi, and Willard F. left in Camp Taylor. An anxious mother works and prays in Elkhart, Indiana, for both. Though the work was ceaseless from October 12, 1917 it was April 9, 1918, before the

War Department took action on the case of Charles F. Hemminger, when they commended him as a good soldier detailed as Kitchen Police. The other brother we shall follow through dungeons to the infamous island of Alcatraz in the Pacific.

Other Brethren to go to Camp Shelby were Simon E. Holsopple, Jesse S. LaRue, Milton Kuhlman, and one whose name is missing. These were objectors but other Brethren accepted non-combatant service here. The Brethren who were sent to such camps as Shelby deserve sympathy. Conscientious objectors were few and officers harsh. Brother Hemminger was compelled to work under a captain who remarked to Brother White who was visiting Brother Hemminger, "I have no sympathy for your clique, and if I had you all in France a short time I would soon be rid of the nuisance."

Until April 1, 1918 when the President defined non-combatant service the conscientious objectors had the usual ups and down in Taylor as in other camps. Then, however, the officers disregarded the Constitution of the United States of America which guarantee

religious freedom; the Military Exemption Act of 1903; and the specific order of Secretary of War Baker to commanding generals: "With respect to their attitude of objecting to the military service, these men are not to be treated as violating military laws, thereby subjecting them to the penalties of the articles of war, but their attitude in this respect will be quietly ignored and they will be treated with kindly consideration."

Failing to comply with the President's direction regarding those who could not accept the non-combatant military service the officers devised all sorts of strategy to ensnare conscientious objectors for military service. There were those among the conscientious objectors who also used their brains. Conscientious objectors could not be called "sullen and defiant" when they volunteered to clean up hospital grounds. Prior to April 1 they had done commendable work but also as conscientious objectors. From this date on the officers determined that they should work as soldiers.

For a while it appeared that the conscientious objectors were weakening when a few

took up the offered service. This rate was too slow. The officers thundered all sorts of disaster at those who refused. Every blow only solidified the body of conscientious objectors as the massive drop-forged steel. Brother Everett R. Fisher who, acting as mess sergeant, came in contact with the officers and he says at this time, "The duties we are called upon to do are very monotonous and trying. If the work were only of some value!" Urging that the church attempt a definite reconstruction work he says of Camp Taylor, "Each one's belongings are very much in common. Churches have long since dropped from our minds and it is the man we love. Creeds are forgotten, and differences of opinion are charitably borne with."

When threats failed to break the solid ranks of conscientious objectors, the officers resorted to lies and uncouth trickery. Writing May 12, Brother Hemminger says, "There were 62 of us under guard here at our barracks and 12 in a regular guard house, but last Friday they released 27 out of our group and took them back and ordered them to do the same

kind of work that they had refused. However, they refused again. They were brought back in barracks again. Then they told the 35 of us that the ones they had released promised to work, and they wanted us to promise, but we did not."

Brethren arriving in new drafts were being tried to the utmost, as the following incident shows. "One of our brethren arrived at this camp recently. He was transferred from his company to the Base Hospital against his will. He worked a while and then refused. Some soldiers tarred and feathered him. I suppose he had some pretty hard trials but he was finally segregated in the non-combatant Barracks."

—W. F. Hemminger.

Throughout the trials Brother Deeter serves the suffering ones well. Those who were accused as being leaders were put in a very unsanitary guard house with other prisoners. Starved and jostled about one brother from Indianapolis died in June. The others were divided up, some under guard, some eat standing, and some supposed to be kick-dogs for the others. These tactics, of course, are destined to fail-

ure among brethren. Brother Deeter does what he can for all. Incidentally or purposely the officers arranged that conscientious objectors could change their minds on Sunday and accept service. Those of strong convictions and keen intellect stood firm. Having passed through severest tests and trials Brother Fisher states June 30, "I am as certain as ever that no true Christian has any place in the army."

When the farm furlough law became operative the Camp Taylor conscientious objectors fared much the same as did the conscientious objectors in other camps, except possibly a few more, proportionately, were placed in homes where the spirit was hostile to ours. When reconstruction hospital work was offered, some who were on farms decided to accept that service. The work of fitting war-disabled men to take a useful place in life is slow. Consequently those who accepted this service were among the very last of the Brethren to regain civil freedom. Having accepted the service voluntarily it was difficult even for the son of a widowed mother to get his claims for discharge considered.

The severest persecution in any camp scarcely compares to that inflicted upon the guard house conscientious objector inmates from April 5 to August 15. Horrible treatment by soldiers and fellow prisoners who were not soldiers can only be imagined. The shock has been so severe that the author can obtain but little information from those who lived through it. Mail was severely censored. The letters that have been cut into ribbons by the censor's knife speak volumes. The father who visited camp to see his son but was denied that privilege

because his son had been put inside the guard house a week or more before was made sorrowful. Like Mary he knew his son had done nothing worthy of bonds.

Editor's note: The first selection tells of the harassment of Elder Pritchett, serving as a camp visitor.

The second selection tells of the conditions the non-resistors faced in Kentucky. In the camps west of where the bulk of the Brethren were known, the non-resistors faced harsher conditions.

OBITUARY

WILLIAM CARPENTER

"I have fought a good fight, I have finished my course, I have kept the faith." II Timothy 4:7

Bro. William Monroe Carpenter, 90, passed away Monday, June 14, 2010. He was born on August 8, 1919 (on the gooseneck of Bean Creek) in Evansport, Ohio, the son of Jay and Florence (Replogle) Carpenter. Bill gave his heart to the Lord at the age of thirteen and was baptized into the Pleasant Ridge Dunkard Brethren Church. On August 8, 1942, in Montpelier, Ohio, he married Larena M. Pike and they were blessed with eight children. She preceded him in death on April 5, 2008.

Bill was called to the ministry in 1941, and was ordained to the eldership in 1969. He served on the General Mission Board, the Relief Board and the Bible Study Board. He was over 90 years old when he preached his last sermon. He worked for sixteen years at Comfort Tile Mill in Tecumseh and Smith Douglas Fertilizer Com-

pany in Riga for seventeen years. Bill also enjoyed farming for a number of years.

He lovingly cared for his wife of sixty five years even through the tough times (especially after she developed Alzheimer's), which was a constant reminder to his children of what true love is.

Bill is survived by four daughters, Carolyn Carpenter of Dallas Center, Iowa, Joan (Arthur) Wheeler of Canandaigua, Michigan, Janice (Michael) Snedeker of Jackson, Michigan, and Florence "Jean" (James) Karabinus of Swanton, Ohio; four sons, Robert (Clarice) Carpenter of Peru, Indiana, Ronald (Cynthia) Carpenter of Hudson, Michigan, Richard Carpenter of Canandaigua, Michigan, and Denzel (Pamela) Carpenter of Morenci, Michigan; eighteen grandchildren; seventeen great grandchildren.

Besides his wife, Larena, Bill was preceded in death by his parents; two sisters, one in childhood and Genevieve Younglove; and three brothers, Irvin, John, and David Carpenter.

Funeral services were held at the West Fulton Dunkard Brethren Church, with Brother Fred Johnson officiating, Brother Brant Jamison had opening devotions, and Elder Harley Flory conducted the graveside service.

As Dad often ended his prayers; May you (God) be pleased to own and accept of us in that upper and better kingdom. Amen.

NEWS ITEMS

MT. ZION, PENNSYLVANIA

Lord willing Mr. Zion Congregation plans a fall revival, September 19 through 26. Brother Len Wertz plans to be with us.

We welcome all who are able, to come worship with us.

God Bless,

Brother Kenny Wilkerson

ZILLAH, WASHINGTON

The Zillah Congregation is looking forward to a revival meeting, the Lord willing, September 19 through 26, 2010. Brother Milton Cook from Beaumont, California will be the evangelist. There will be a Lovefeast Service on Saturday, September 25. All meetings

will be held at the Granger meeting house. Please pray for this meeting and attend if possible. All are welcome.

Sister Becky Deaton, Cor.

THANK YOU

We would like to thank all our friends and relatives for all the beautiful cards and gifts that we received for our 60th Wedding Anniversary.

Brother Wayne and Sister Ruby Pike

THANK YOU

Thank you to all for your prayers, encouragement, cards, and support during and since the time of my eye surgery! It means so much and I pray God will bless you for your love and caring! Rejoice with me that the intense headaches I was having before surgery are now gone! I praise God for this healing. I am adjusting well to my artificial eye. The Doctors are happy with the outcome of the surgery and are now working with my good eye to try and stabilize my eye condition in hopes of maintaining the eye sight I have. I thank God for the gift of the eyesight I have today and trust Him for the tomorrows! I continue to pray for wisdom and direction for my Doctors as they make decisions and that God will be glorified through it all.

So again, thank you for allowing God to use you to bring encouragement to me! May we continue to pray for each other and be faithful to the end.

Sister Edith Kay Yoder

ADULT SUNDAY SCHOOL LESSONS FOR OCTOBER 2010

Oct. 3 – Judgment of Neighboring Nations and Christ's First Advent – Zechariah 9

1. What effect did the spread of Greek Civilization have on the coming of Jesus and the Gospel message that followed?
2. What verses speak about the future deliverance of the people of God?

Oct. 10 – Redeeming God's People – Zechariah 10

1. Discuss the differences of events, some which have happened and some which are yet to happen.
2. Discuss the advent of the faithful shepherd, how he cares for us and leads us.

Oct. 17 – The False Shepherds and the Foolish Shepherds – Zechariah 11

1. What were the shepherds doing to qualify them as false shepherds?
2. The shepherd of the last three verses is different. What makes him different?

Oct. 24 – In That Day – Zechariah 12

1. What is the writer referring to when he says, "In that day?"
2. How do the people of Israel figure into the events described here?

Oct. 31 – The Fountain, the Flock, and the Furnace – Zechariah 13

1. How do these events pertain to Jesus and His followers?
2. What will happen to God's people in order to purify them?

**YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR
OCTOBER 2010**

Oct. 3 – The Ten Lepers – Luke 17:11-19

1. What distinction does being Samaritan have on this account?
2. What became of the nine lepers who did not return to give thanks?

Oct. 10 – The Pharisee and Publican – Luke 18:9-17

1. Verses 11 and 12 contain a word that is used many times. What is its significance in this parable?

2. What was it that justified the publican?

Oct. 17 – Delusions – Gen. 3:1-7, Luke 6:49, James 1:21-27

1. What event occurred that first caused Eve to be tempted?
2. What decision did Adam have to make before he took the fruit from Eve?

Oct. 24 – Seeking God – Deut. 4:29-31, Ps. 105:1-8, Is. 55:1-8, Luke 11:9-10, Acts 17:26-31

1. What sort of persistence does it take to find God?
2. Does God give us a taste of good things to come? If so, how does He do this?

Oct. 31 – Thoughtfulness – Deut. 32:1-5, Jn. 1:8-9, Hag. 1:4-7, Psalm 1:1-6, I Tim. 4:15-16

1. What conditions make the difference between Godliness and ungodliness?
2. What must WE do in order to become a godly person?

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HELP US TO HELP EACH OTHER

Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.

Up into Thee, the living Head,
Let us in all things grow;
Till thou hast made us free indeed,
And spotless here below.

Then, when the mighty work is wrought,
Receive thy ready bride;
Give us in Heav'n a happy lot
With all the sanctified.

-Charles Wesley

DO-IT-YOURSELF RELIGION

There is a large industry in the United States devoted to those who wish to build or fix things themselves rather than have a professional do it. Large stores sell the necessary items so a home owner with a little construction ability can build an addition, install needed utilities, remodel what is unattractive, redo the landscape around the house or any number of other projects. Others with some mechanical ability are able to rebuild, restore, or soup-up their automobiles. They can add horsepower, change the shape of the body, or replace engines with the help of parts stores willing to provide the parts and perhaps some technical advice. Many are able to save money by doing these tasks for them-

selves rather than pay a professional. Few are able to save time, since these tasks usually become much more involved than originally planned. Many of these projects fail to find completion. Others, although finished, are obviously not the work of a craftsman.

Do-it-yourself projects are fine for those who have the interest and sufficient talents to finish the job. For some the difficulties of the activity will discourage them and the project will never be finished. Others will run into technical difficulties and will need the help of a professional. Some will finish but will have been so discouraged that they will never tackle another do-it-yourself project. Others will do fine and will save

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the money they wished and will be able to adapt the project to their particular desires. Those who provide the materials for these projects may overpromise the results so their claims may become temptations.

Many have adopted the do-it-yourself approach to their Christian lives. They have listened to those who promote that there is no need to associate with others in living for Christ. After all, the most serious decision anyone will ever make during their lifetime will be their choice of what they will do with Jesus Christ. Will He become the Lord of their lives? Will He become their personal Savior? This decision has eternal ramifications. No other decision will ever be so important. Having made that decision, a Christian may believe that he can go along the Christian pathway by himself.

They do not see any need for fellowship. After all, when people gather there may be the possibility of disagreement. They see no value in the ordinances that have been delivered to us for our Spiritual benefit. They want to do their own thing. They can read the Word. They can choose how to

live their lives. They will isolate themselves from others, or they will gather with only a few, perhaps close family members. Supposedly this isolates them from the errors of others and they will not have to worry about the quirks and foibles of those with whom they otherwise might have to associate.

Christianity may be lived in solitary confinement if necessary, but it is designed to be lived as a Brotherhood. Members are divided into geographical congregations so they may freely associate together. This provides the encouragement necessary in difficult times that is found in fellowship. In times of sorrow and need, the body provides what is lacking in the individual. Just as the human body is interconnected and interdependent, so the body of Christ needs all the organs available to function properly. Also, the lack of meeting together brings a lack of accountability. All parts of the body are accountable to the rest of the body. When there is a lack of accountability, there is more danger of going astray into unproductive and wrong ways. Bad habits may be formed through the casual disregard of the seriousness of fellowship.

Each can and should engage in meaningful worship. Undoubtedly, prayer, praise and mediation are good exercises for the soul. However there is a need to be part of the body and engage in these same activities. Public worship becomes a deeper experience when it is accompanied by fellowship.

Individualism can lead to a cooling of ardor in the serving of Christ. Just as a coal will go out if it is removed too far from the hearth so the spiritual life

will be cool when it is removed from the body of believers. It is important to stay close to the warmth of the body. The wise man says that it is better for two to be together in the bed on a cold night, so it is good for all to be part of the body.

Stay close to the body. Do not stray from the fellowship, service and love of the body of Christ. We all need each other in this cold and unfriendly world.

M. C. Cook

TO THE REGIONS BEYOND

There is an interesting passage in Paul's second epistle to the church at Corinth that helps us understand in practical terms how the Great Commission is carried out. The Apostle said, "For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the regions beyond you, and not

to boast in another man's line of things made ready to our hand." (II Corinthians 10:14-16)

The aged Apostle was telling his converts in the Greek city of Corinth that his mission was to bring the gospel of Christ to them and he had completed that work. He then speaks to them about their missionary responsibility. He suggests that as they mature as believers, they should consider enlarging Paul's ministry by going to the regions beyond with this same blessed gospel. He wanted them to have a vision of the many unreached souls in the world. That is what he meant by the "regions

beyond" countries, cities, tribes, people and nations that still have not been evangelized.

Not everybody can go to the mission field, but every Christian can be involved in what it takes to get the job done. Missions require three things to accomplish the work – go, give and pray. It is the Lord of the Harvest Himself who will guide us in our task of reaching a lost world for Christ.

Jesus told His disciples that He would provide them with the power for this ministry. He said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, in Judah, Samaria, and unto the uttermost part of the earth." (Acts 1:8)

When the Christian yields to

To the regions beyond I must go, I must go,
Where the story has never been told;
To the millions that never have heard of His love,
I must tell the sweet story of old.
To the regions beyond, I must go, I must go
Till the world, all the world, His salvations shall know.
To the hardest of places He calls me to go,
Not thinking of comfort or ease;
The world may pronounce me a dreamer or fool
Enough if the Master I please.

The call of a lost and dying world goes unnoticed by most people, but for God's children, it haunts the soul and urges

God and finds his particular work to spread the gospel, he can rest assured that the risen Christ will empower him by the Holy Spirit to fulfill his responsibility in the harvest of the ages.

More than two thousand years ago Christ announced this Great Commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." (Matthew 28:19-20)

The old Missionary hymn entitled "To the Regions Beyond" presses the divine call in a most impelling way:

full surrender to Christ that His command must be carried out. There is a real sense in which this call comes to every Chris-

tian. God has a place in this holy enterprise for all of us.

The concern of the Dunkard Brethren Church for carrying out the missionary mandate has been growing in recent decades. Doors of opportunity have opened and many are responding to the call to a missionary commitment. Some are going for long-term ministry; others are going as short-term missionaries. The Dunkard Brethren work in the Navajo Nation in the Southwest, continues its vital witness to Native Americans. Full time staff and short-term missionaries make up the work force on this field.

For over a dozen years, the African Mission Board has directed the Kenya mission in East Africa. Many Brothers and Sisters have labored in that field and continue to do so. There are continuing evidences of growth and maturity in the national church in Kenya. Godly African Brethren preach, teach and give pastoral care to the native congregations.

The Dunkard Missions follow the simple apostolic method of missionary work. Its primary concern is to win souls to Christ and gather them into New Testament congregations.

Compassion moves the Brethren to minister to the physical and other needs of the people where possible.

The home congregations have the privilege of holding up the work in intercessory prayer. This is a life line on which each mission depends. Meeting the financial needs to carry out the work is another privilege the home church has. As each individual believer waits on God, they will discover what He wants them to do toward the finances of this great enterprise for Christ and His Church.

May our watch word as a Brotherhood be "To the Regions Beyond." There is no stopping place until Jesus comes. In His Olivet sermon on the last day before His arrest, Jesus reminds His church that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14) Earlier in His ministry, Jesus had reminded His followers of the importance of finishing this great work. He said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

(John 10:16) Christ implies that His missionary desires must be carried out by His church. Perishing souls cannot hear His voice unless we go and speak for Him as the great Commission indicates.

The question is will we heed His voice and join Him with all our hearts in completing the gathering of souls out of all the

nations of the world to make up His bride, the church? Another way to put the question is since the gospel was brought to us, are we willing and ready to pass it on to those who have never heard?

Brother Keith M. Bailey
CornerStone Dunkard
Brethren Church

SUNDAY'S A COMIN'

Part 4

Thursday

If Monday mirrors the time-frame for Adam and Eve, and Tuesday showcases Noah and the Tower of Babel, and Moses and Solomon book-end sunrise and sunset for Wednesday, then we can know the characters and plot for Thursday.

It is inaugurated with three centuries of back-stabbing civil wars that start with the Jeroboam/Rehoboam conflict. Solomon's peaceful and glorious reign is besmirched, perhaps by his own luxury, pride and power. This Chaotic Kingdom Stage is narrated with fast-moving details in books like First and Second Kings, Second Chronicles, and a half dozen prophetic writings. The twelve

tribes so carefully assigned and annotated by Joshua become two fighting factions.

But it is by God's design as wages for disobedience. Listen to the prophet Ahijah as he taps Jeroboam on the shoulder. This Johnny-come-lately servant of Solomon watches as Ahijah rips a new garment into twelve pieces. Torn as surely as the kingdom will be rent from Solomon. Ten remnants of cloth delivered to Jeroboam with the promise that he will be king of the ten northern tribes, referred to hereafter as Israel and/or Ephraim.

Eighteen kings trek through the 210-year history of the Northern Kingdom and most

prove to be despots and assassins. And God's children walk in the way of the heathen. Elijah, Elisha, and Hosea trumpet warnings, but only a few take heed. God delivers them to the hand of the spoilers as Assyria besieges Samaria, marches King Hoshea north as prisoner, and whisks the entire Northern Kingdom population away from and out of the land promised to them...because the LORD was very angry with Israel and removed them from his sight; there was none left but the tribe of Judah only.

And what of the two remaining fragments of Ahijah's garment? He will assign the tribes of Benjamin and Judah to the son of Solomon so that David His servant might have a light always before Him in Jerusalem. Rehoboam has a kingdom by default.

The Southern Kingdom, referred to as Judah, tromps through 325 years of history with twenty kings reigning in succession, most of them notoriously wicked. Scattered here and there are good names like Hezekiah, who administered temple repair and reinstated the Passover.

My favorite is Josiah – great

grandson to Hezekiah – an eight-year-old prodigy. When he reaches his maturity he sends carpenters and builders to restore the Lord's house, he recovers the book of Moses from the temple debris and holds a public reading of it; he covenants before the Lord to keep His commandments, and he tears down all that is evil.

The faithfulness of Josiah was prophesied earlier by a no-name prophet condemning the idolatrous practices of Jeroboam at Bethel. He says, "Behold, a child shall be born into the house of David, Josiah by name." (I Kings 13:1-2)

In God's timing, a king by that title repeals the wickedness of his ancestors as recorded in Second Kings 23. Josiah's wrecking crew uncovers and burns the bones of Jeroboam's pagan priests and flings down the altars at Bethel—three hundred years after it was prophesied.

But Josiah's reform is not long-lasting. Just four kings later God's chosen people lament, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste." And they are

scattered among the heathen, their land is made desolate.

The Land of Promise is bereft of the people of promise; Jerusalem is laid in heaps. It was not without prediction. Jeremiah offered no kind words in proclaiming the rottenness of the people. He warned them of the coming desolation and captivity. The temple silver and gold, and the people of Judah, are stowed away to a strange land.

The first chapter of the New Testament benchmarks the Captivity as a signpost for the coming Messiah in fourteen generational increments: Abraham, David, the carrying away to Babylon, and Christ. (Matthew 1:17) The soldiers in God's parade are in an impressive and perfect array.

To Judah there is this promise, "That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place (Jerusalem)."

In a three-phrase journey, made politically possible by a Persian King who was anointed, given the name "Cyrus" (170 years before), and stirred up by God, we hear this declaration.

"All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up."

Over the next 140 years, three men – Zerubbabel, Ezra, and Nehemiah – have the blessing of three different Persian kings to rebuild the temple, the city and the walls: Blessings of time, papers of protection, golden vessels of Solomon's temple, financing, and sporadic encouragement.

The Jeremiah's Isaiah's and Ezekiel's are silent this last half of Thursday. Through Daniel, the political world has been illustrated, at least governments that have dominion over Jerusalem. From the Bible we get names like Nebuchadnezzar and Cyrus. It takes a world history text to pull up Alexander the Great, the Grecian leopard of Daniel's vision and the bronze stomach and thighs from the statue of Nebuchadnezzar's dream. The next beast/statue analysis remains quite cloudy. Rome seems to be the one-horned monster with terrible teeth, and the legs of iron meld-

ing into feet of clay and iron. Is this a two-stage vision awaiting future fulfillment?

At the close of this Thursday we see the Jews in their promised land – now called Palestine. The Romans have allowed the Jews to have religious freedom, political freedom, and freedom of thought, but not without restraints. Rome maintains strict control. Stair-step the hierarchy of powers: Jewish self-government (Pharisees and Sadducees), King Herod,

and Emperor Augustus Caesar.

The temple is in place and the chosen tribes are in the land of promise. All are waiting for the Messiah king who will take the government upon his shoulder; and He will have names like Wonderful, Counselor, The mighty God, The everlasting Father, and the Prince of Peace. Surely He will come Friday.

Sister Mary Sue Moss
Dallas Center, Iowa

A FEW THOUGHTS ON UNITY

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." John 17:22-23

"For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." Hebrews 2:11

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the

faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:11-13

People usually unite over temporal things. Even churches are guilty of this. People with a common ancestry or common folkways unite on that basis. Anyone who does not share this heritage may join, but will never be accepted in the same way that others are.

A child of God is so because God has become his father, by virtue of the atoning blood of Jesus Christ. Jesus, therefore, becomes his brother, and a

relationship by blood occurs. Since the Christian is a Christian by blood, he will seek out others of the same blood with whom to fellowship.

God loves us as children and takes an interest in us. We, likewise, seek God daily: His approval, His blessing, and, yes, even His commandments, that we may do them. We seek to glorify God because we have been made one with Him. He has saved us from sin and its consequences. He has come

into our lives as pure light, illuminating everything around us.

The foundational basis for unity in the church, then, is Jesus Christ. If we are joined to Christ, we are then joined to each other as brethren. Our love for each other flows from Christ alone and His finished work in us. "My beloved is mine, and I am His!" What a wonderful blessing to fellowship with the saints, who all fellowship in Jesus Christ and exalt His name daily!

Lo! What an entertaining sight
Are brethren that agree!
Brethren whose cheerful hearts unite
In bands of piety;
'Tis like the oil divinely sweet,
On Aaron's reverent head:
The trickling drops perfumed his feet,
And o'er his garments spread.
When streams of love, from Christ the spring,
Descend to every soul,
And heavenly peace with balmy wing
Shades and bedews the whole;
'Tis pleasant as the morning dews
That fall on Zion's Hill,
Where God His mildest glory shows,
And makes his grace distill.

-Isaac Watts
Brethren Hymnal #265

Brother Lynn H. Miller

MANY MEMBERS IN ONE BODY

Howard J. Surbey

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2:19-10

We cannot realize in our temporal minds what it means to be part of the great building of God. Regardless of race, color, age, wealth, ability or weakness that we can be part of this great building of God.

We have become fellow citizens of God's great kingdom by all being built upon Jesus Christ as our foundation, savior and corner stone. The Old Testament points forward to Christ and the New Testament points us back to Christ and His teachings. "So we, being many, are one body in Christ, and every one members one of another." Rom. 12:5 Though we are many, yet we all depend upon the sure foundation, Christ Jesus, and all fit somewhere in the Kingdom of God according to our ability, providing we are true and faithful.

In several places the New Testament compares the body

of Christ with the human body which has many members, with different abilities and various uses, yet all dependent one upon the other. If one does not do his part or if one is afflicted or injured; the others must make up for the deficiency of that one. The less noticeable parts, for example: the lungs or kidneys are very important, although little notice or thought may be taken of them. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also in Christ." I Cor. 12:12. Each member has a definite use in his or her particular place. Each one, however small or humble, can be a definite help to the body if he or she will only apply himself. Christian service is simply applying our ability wherever and whenever it can be used.

Each part must effectually work with the other parts if the body is to have its full usefulness. However the body can get along without a certain part by the other parts laboring to make up for that one which is not doing its duty. We should not go to the extreme of thinking

that the Church cannot get along without us. True its work will be impaired but the only part that is indispensable and is absolutely necessary for its existence is Christ, the Head of the Church. "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." Rom. 12:3

Whatever we do in or for the church, though it be very humble or require much effort, should be done willingly and humbly as unto Christ. Our Master is well worth serving, however great or humble our task may be. Man may notice those who lend a great effort toward the building and sustenance of a congregation but God notices and will graciously reward the most humble worker. "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke 12:48

Personally we should seriously consider whether we are doing our part as a member of the body of Christ. We might well consider the old proverb, "If every member were and did just like me, what would my church be?" It is our duty to mutually work,

one with the other, for the good of the body. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." I Jno 3:14. We need to have a deep concern one for the other, whether in sickness, sorrow, adversity, or in health and success.

So we being many, are one body in Christ." The plan of salvation was brought to us by Christ. His apostles made it known to us and applied it to our every need. We have accepted Him and by submitting ourselves to Him have been made, "heirs and joint-heirs with him." "Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." I John 4:7-8

It is hard for our minds to grasp the picture: as one of a congregation; out of perhaps hundreds of congregations; out of congregations of the various countries of the world of many colors and nationalities; out of the many ages and generations since the creation; yet each is individually responsible for his or her attitude and service under the circumstances God has placed them in.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in

the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph.4:1-2

Selected from the
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THE SEALED BOOK

Read Revelation chapter 5

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals." Revelation 5:1

In the next verse a strong angel, probably an archangel, proclaims with a loud voice, "Who is worthy to open the book, and to loose the seals thereof?" There was no man in Heaven or earth that was able to accomplish this deed. It also includes men that are "under the earth." This probably refers to those souls in Hell. The fact that no man could be found worthy, made John weep. We do not believe he wept because he was afraid that God would not reveal the contents therein, but that God had revealed to him what is in the rest of this chapter.

One of the elders, who are not identified in Scripture, told

him not to weep because there was one worthy. He describes this individual as "the Lion of the tribe of Juda." The lion is known as the king of the beasts. Christ is King. He is also called "the root of David." In Isaiah 11:10 Christ is called "a root of Jesse" who was David's father.

"A Lamb as it had been slain" was found worthy to take the book from God the Father. Jesus Christ shed His precious blood on Calvary to redeem all mankind from their sin. When He had taken the book the heavenly beings mentioned fell down to worship Him.

Only Jesus Christ is worthy of our worship. All the other religions of the world are worshipping a false god. There are not many ways to Heaven. Also it is not very popular anymore to kneel for prayer in public wor-

ship. Have many forgotten just how worthy the Lamb is? Has the sin of pride robbed some of the blessings of God? It is very interesting that it is recorded that the four beasts and twenty elders had "every one of them harps, and golden vials full of odors, which are the prayers of saints."

Verse 9 says that they sung a new song. I love the song "Redeemed" and I believe they sang a rendition of this song. It was a new song because before the crucifixion of Christ there were only animal sacrifices which could not cleanse from sin but only give a temporary reprieve. They had to be repeated over and over again.

Verse 10 reads, "And has made us unto our God kings and priests: and we shall reign on the earth." Exodus chapter 19 verses 5 and 6 say that this would refer to Israel if they obey God's voice which they ultimately did not do. We believe this definitely refers to the Church. I Corinthians chapter 4 verses 7 and 8 read, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich,

ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." To our understanding Paul is telling the church that Christians are not to feel proud because of being kings.

We must remember that this was written before the completion of the New Testament. Though Paul was an apostle, his writings were not yet considered sacred.

Christians were already kings (according to Paul) under the leadership of the King of kings, the Lord Jesus Christ. We should consider it quite an honor that we are considered little kings ruling on the earth! We admit this was a new "revelation" to us when we made this study.

I Peter chapter 2 verse 5 call believers "an holy priesthood." Then in verse 9 we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (called out) people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Jesus Christ is our High Priest. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God let us hold fast our profession." Hebrews 4:14

Next the angels join the worship. They praise both God the Father and the Lamb, Jesus Christ. Verse 6 speaks of "the Lamb having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Seven is the number of perfection. We do not believe there were literally seven Spirits but that this is representative of the Holy Spirit. Thus we have in this chapter the Holy Trinity. The Holy Spirit is never spoken of in Scripture as receiving praise. We, personally, believe this is because rather than receiving praise, though He is God, He gives man the power to give

worthy praise to the Father and the Son. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he will not speak of himself;..." "He shall glorify me (Jesus Christ):..." Portions of John 16:13-14

Verse 14, the final verse in this chapter reads, "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." May we add our "Amen" to the wonderful truths set forth in this chapter.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

FROGS, LICE AND FLIES

Rudy Cover
Exodus 8:1-32

How would you like to wake up in the morning and see frogs all around you – on your bed – in your bed – on your pillow – all over the floor – everywhere you looked – inside and out – nothing but frogs? This was what happened in Egypt when Pharaoh would not let the children of Israel go into the wilderness to sacrifice to God. Pharaoh was determined to keep the Hebrews as slaves. The Egyptians were not used to

work. Pharaoh knew if the Hebrews got away from Egypt he would get very little work done, indeed.

Moses warned Pharaoh what would happen if he continued to refuse to let God's people go. But Pharaoh refused. Aaron, Moses' brother stretched out his hand over the water of Egypt, as God commanded. Out of the rivers and streams, pools, wherever there was water, the

frogs came onto the land – hundreds, thousands, millions of frogs came. They hopped into houses, into the Egyptians' bedrooms – into their kitchens. They got into their ovens and into their kneading troughs where they made bread. Imagine cutting into a loaf of bread and finding a frog! Pharaoh promised to let the people go if Moses would pray to God and take away the plague of frogs. Moses did, but Pharaoh did not. He was still hard-hearted and selfish. The Egyptians gathered the frogs into heaps – everywhere, piles of dead frogs. And the land of Egypt stank. I'll bet it did!

Because Pharaoh would not keep his promise, God told Moses to have Aaron to smite the dust with his rod and the dust would become lice. Lice feed on the blood of people and animals. The dust of the land was literally crawling with lice everywhere. They were on the people and the cattle and every living thing. What a mess! How would you have liked to have been in Egypt at that time?

Pharaoh's magicians tried to stop the plague of lice but

they were powerless to do so. They begged Pharaoh to let the Hebrews go but Pharaoh would not! Can you imagine a man as stubborn as that?

So God sent flies upon Egypt – swarms of flies. They filled the air and crawled on the ground – in the houses and on the Egyptians. I can imagine it almost drove them crazy. One fly is too many for me; but how would you like to be covered with them?

They were everywhere but one place in Egypt. Can you guess where that was? It was the land of Goshen where God's people lived. No flies were in Goshen! How do you suppose those swarms of flies knew where to stop? But they knew! With God all things are possible. God can do anything. God loved His people and felt sorry for them. He can take care of you and me too, if we will only give ourselves to Him. Do not be like stubborn Pharaoh. Be obedient to God and He will surely bless you.

Selected from the
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issue of the Bible Monitor

CHRISTIANITY VERSUS WAR

John Roop

VIII. CAMP GREENLEAF

This camp deserves attention because it was a camouflaged trap for conscientious objectors, not a camp teaching manslaughter, but a school training men in relieving human suffering. Then too, Brother Roy E. Peters from Bethany Bible School has a strong testimony for Christ and the church to offer.

It is needless to say that Brethren Andrew J. Rexroad, Edwin E. Smith, Charles C. Moyus, and Mark M. Hollopeter endured much persecution before they were ensnared but much more after they realized their situation as soldiers. Trying to explain our position as a church following Christ, an officer retorted to Brother Hollopeter "To H--- with Christ and started away in a fury and would not give any further chance for explanation."

April 8th, 1918 a captain from Camp Greenleaf writes Brother W. J. Swigart, "Now that they understand the position, religious objectors in this camp are making good soldiers." April 11, 1918 Brother Rexroad writes, "There are only three of us here that I know of. We have a very hard

life to live. This is a very wicked place to be. I feel that anything we can do here is helping to uphold the war."

Brother Roy E. Peters, but little more than 21 years of age is a good example of what a well trained Christian can accomplish. He, having joined the Church of the Brethren at the age of twelve, was well trained in its doctrines. While yet a minor he voluntarily forfeited pay to keep out of a preparedness parade.

It was not until March 15 that he was sent to Camp Greenleaf. Then he used the tact and sense that Brethren in other camps had proved to be best. In civilian clothes he went along with his drafted comrades for five days. However, he had not been in camp long before he went to his captain and produced his credentials and said that his drilling would soon stop as it was learning the art of war. On the next evening the whole company was ordered to get uniforms. His own description is vivid:

"My turn came. The captain stood there beside a large pile of uniforms; he ordered me to take

up mine, I refused to touch it; he ordered me the second time to pick it up, at the same time menacing me with his automatic, again I refused, he then ordered me under arrest. It was now 7:30 A.M. I was confined to the barracks until 10 A.M. the following day. Meanwhile, a corporal brought in my uniform and other army equipment and threw them down on my bunk.

"Next day at 10 A.M. I was released. The sergeant then ordered me to come with him to the bath house. There was no one else present except him and me. He ordered me to put on the army uniform, I refused, he then proceeded to strip off my civilian clothing and then to dress me up in a new uniform; he forgot to button me up properly as a sudden inspiration struck him to take away all my own clothes and let me finish the buttoning myself.

"They couldn't say now that of my own free will I had donned the uniform: but against my will they forced the uniform on me and required me to wear it, or else go without any clothes. This was all done in direct opposition to Secretary of War Baker's order.

"After they had gotten the uniform on me I was then or-

dered to go and work in the kitchen I went to the kitchen and worked there all afternoon.

"Saturday, March 23, Company ordered out for drill exercises in the afternoon. I stepped out of the line and stayed until the lieutenant caught sight of me. He ordered me back into line, I went. He then gave the command 'forward march.'" I remained behind standing still, lieutenant watching me closely, commanded 'company halt,' caught me by the shoulder and shoved me up into line, told me to stay there. He ordered 'company march.' I stood still as before, he came back exasperated and wanted to know what was wrong with me. I explained to him my status in brief. He ordered me to quarters. I complied with his order most willingly.

"Sunday, 24, at 10 A.M. the quarantine was lifted. At 12 o'clock a sergeant informed me that I would be transferred to Sanitary Corps. About 5 P.M. he came after me with the transfer papers. We walked west about one half mile to Fort Oglethorpe. He led me into the office where I was immediately confronted by a crusty captain. At once he informed me that he was a Catholic and wished to know

why I was taking such a stand in the army. I explained to him my attitude in the matter. Then he argued awhile and finally sent me off to fall in line for mess."

"That night I found myself in one of the old barns which were used during the Spanish American War, and were now converted into guard houses and soldiers' quarters. Soldiers had their beds in the stalls, two or three beds in each stall. Others slept in the hay loft. Officers' quarters, mess kitchen and quartermaster store were all in opposite end of barn. All that night an unarmed guard kept watch over me with a lantern. Once that night the guard allowed me to go outside the barn alone. Outside I met Swartzendruber who was a Mennonite from Michigan and a conscientious objector. We lost no time in getting acquainted, but quickly told each other our trouble we had been having in the army. There was no time to waste as the faithful guard might appear any minute. Both of us had the feeling that something was going to happen on the morrow. He encouraged me to stick to it and stand up for my principles; and if I had any thoughts of wavering before, they were gone now. The next

morning something did happen, a scene which I never care to witness again.

"Up to this time I did not know anyone in camp. Through Swartzendruber I learned that there were eight other conscientious objectors in the same barn with us, at any rate that was a little encouragement; for misery loves company.

"About 7:30 A.M. Sergeant Merit came through the barn shouting orders to the soldiers, he was calling them all yellow dogs and cursing everyone in general. Soldiers formed in a long single line outside, conscientious objectors inside the barn. Sergeant came in after them and forced them out. Because I was nearest the door I was the first one out, sergeant ordered me to take pick and shovel and get in line. I refused. He said he would throw me in the latrine pit if I didn't obey his orders. He ordered the other conscientious objectors up in line, but they refused. In hot anger he said that he would give us all a bath in the latrine pit. (His own words are unprintable).

Editor's note: The physical abuse suffered by the conscientious objectors in this camp was

especially rigorous. The abuse was both verbal and physical. Would we be willing to bear such abuse for our beliefs?

OBITUARY

MARY ELLEN CHUPP

Sister Mary Ellen (Royer) Chupp was born October 25, 1945 to Nathan and Grace (Moss) Royer at Iowa Lutheran Hospital in Des Moines, Iowa. At the age of 15, Mary Ellen accepted the Lord as her Savior. She was baptized into the Dunkard Brethren Church where she remained a faithful member till her death, July 30, 2010. She graduated from high school in 1964. Mary Ellen served as a volunteer at Torreon Navajo Mission in New Mexico. She loved the Navajo people dearly and they returned that love quite freely.

On July 21, 1973 she married Alvin W. Chupp and became a loving mom to Dan, Don, and Cynthia. To this union was born Laura Annette, Brian Eugene, and Ryan Dean. After Mary Ellen and Alvin were married a year, they returned and served another six years at the Torreon Navajo Mission.

Mary Ellen started teaching school in the fall of 1990 at the Dallas Center Dunkard Brethren Church. She first was a teacher to the ones that needed extra help with learning. Later she became the full time math teacher. She dearly enjoyed math and would do math problems to relax or for something fun. During the last four summers she took time to work at Spurgeon Manor fulfilling various needs and reaching out in a loving way to those who were in need. No one was a stranger to Mary Ellen and she always reached out with compassion making everyone feel loved and special. She will leave a great void in her family, her church, and her community.

Mary Ellen was preceded in death by her mother, father and Anna Mary Winger (Auntie) who raised her. She is survived by her loving husband, Alvin of thirty-seven years; six children: Dan (Darlene) Chupp of Quinter, Kansas, Don (Mabel) Chupp of Woodward, Iowa, Cynthia (Nathan) Keeny of Woodward, Iowa, Laura (Sam) Dinius of West Unity, Ohio, Brian Chupp of Ephrata, Pennsylvania, and Ryan Dean Chupp of Dallas Center, Iowa; nineteen grandchildren: Justin (Jenny) Chupp, Tiffany (Adrian) Beck, Tyrel Chupp, Joel (Rosa)

Chupp, Kyle, Levi, Joshua, Caleb, Lois Ann, Matthias, Valeria, Timmy Chupp, David, Anna, Samuel, Rosa Keeny, Mary Anna, Rachel and (?) Dinius; three great granddaughters: Leanna, Autumn and Cloe Chupp; three siblings: Gerald Royer, Lois Royer of Dallas Center, Iowa, Elden (Judy) Royer of Adel, Iowa; a niece: Brenda (Chris) Handel, two nephews: Anthony (Lynn) Royer, Duane Royer; eight great nieces and nephews: Mark, Emily and Katie Handel, Nathan, Wesley and Owen Royer, Faith and Grace Royer; a dear co-teacher, friend and cousin, Mary Sue Moss; two aunts: Addie Royer and Beulah Reed, and a host of cousins and friends.

Funeral services were held August 3, 2010 at the Maranatha Baptist Church, Grimes, Iowa. Officiating were Brother Jim Meyers, Brother Fred Pifer and Brother Gordon Jamison. Interment was at the Brethren Cemetery, Dallas Center, Iowa.

A Tribute to my Mom

Words will not describe the immense pain I feel from losing you. I must say though I am a far richer person having had you for 37 years of my life.

You took me as a little mother-less girl and claimed me for your own.

I was so much a part of you, you forgot when asked about my family's history, that I had a mother that died of cancer.

You were there when I went through deep valleys.

There were times I thought you were giving me the wrong advice, when in reality you were helping me through it.

You were there when I met the guy of my dreams!

Preparing me to be a good wife and mother.

It was a privilege to have you at some of my births.

You were there for my children's baptisms.

It was great to have your advice for my children's school work when we were stuck.

I valued your opinion-most of the time...

You taught me how to love and accept people for who they are.

Compassion radiated from you. Forgiveness was exemplified by you.

Over and over you taught by work and action to, "Roll it over to God".

Even now that you are gone, your voice still echoes through my mind and heart.

I am so happy that you are with God!

You have everything I ever wished for you to have.

There is a song that you loved from years back and you lived it all your life.

The title is "Give the World a Smile."

Are you giving to the world a smile?

Helping lessen someone's dreary mile?

Do you greet the world with song as through life you pass along?

Cheering those you may meet along life's way.

Chorus:

Give the world a smile each day, Helping someone on life's way

From the paths of sin, oh bring the wanderers in

To the master's fold to stay,

Help to cheer the lone and sad, Help to make some pilgrim glad

Let your life so be that all the world might see

The joy of serving Jesus with a smile.

Give the world a happy song today

That will help some pilgrim on his way

You can tell him of the Lord and His heavenly reward

If you'll only follow Jesus day by day.

Chorus:

Give the world a smile each day, Helping someone on life's way

From the paths of sin, oh bring the wonderers in

To the Master's fold to stay,

Help to cheer the lone and sad, Help to make some pilgrim glad

Let your life so be that all the world might see

The joy of serving Jesus with a smile.

Thank-you Mom, for showing me how to live and how to be ready to die.

I will always miss you but I will look forward to heaven so much more.

Love ya heaps,
Cynthia

Mary Ellen, Mary Ellen,

My friend, my comrade, my prayer partner, my co-teacher, you left without a warning bell. You exited without a yellow light.

In just a few weeks we'll start a new school year. It would have been our twelfth year together and we jokingly talked about retiring together, sometime.

Do you remember the first bell of the day? The loud single buzz interrupted the chatter, the flying balls, and the shouts of the morning. School will start in three minutes, so tuck in the shirts, gather the homework, and put the balls away. It is now time to stop play and start work.

Our entrance to heaven is a stopping and a starting in reverse. Stop the work and start the joy. And there usually is a warning. I've experienced two years of a cancer battle more times than I care to remember. I've watched parents and grandparents grow feeble. Mary Ellen, you didn't give us a warning bell. There was no yellow light. You went from green to red.

You exited on a Friday morning, and Thursday was a green light day. You gave your usual full day at Spurgeon Manor. If there had been a popularity contest you would have won by a majority vote. The patients loved you, administration loved you, and the staff loved you. Oh, yes and family of clients found you a favorite. Mary Ellen, won't you work for us year round?

Your Iowa family was involved in the yearly Bible school, either as teachers or students. You visited each of those classes Thursday evening. Your presence and interest were an encouragement.

Somehow during that day you found time to chat on the phone with me (three times) about the upcoming school year. Did you have any inkling at all that the information you relayed to me could not wait until Friday.

Thursday, you took a neighbor boy to Bible school, bought him ice cream at the Corner Cone, and held his twin siblings and told them all to come Friday night. They did and you didn't.

The loves of your life were people – their hurts, doubts, and problems were prayed for and loved through with compassion: co-workers, brothers and sisters in Christ, family, neighbors, missionaries, and students.

For eleven years we were hand and glove, cheerios and milk, mercy and law. We leaned into each other but not on each other.

You didn't have time to say "good-bye", but you lived so that every moment was a joyous farewell moving on to the next service.

I'm echoing the words you so often said, "Lord, give me wisdom. Give me love." That is what I need now as we start a new school year without you.

One half of the Mary-Mary team – Mary Sue

THANK YOU

The family of Mary Ellen Chupp wants to thank everyone for your wonderful prayers and many ways you have shown your love.

Alvin Chupp families and Royer families

MARRIAGE

NINES-ST. JOHN

Sister Holly Nines, daughter of Brother Mark and Sister Susan Nines of Archibold, Ohio and Brother Joshua St. John, son of Brother Tom and Sister Susie St. John of Alvordton, Ohio were united in marriage on July 10, 2010. Their new address is 20825 County Road R, Alvordton, OH 43501

NEWS ITEMS

2010 LEADERSHIP CONFERENCE

The 2010 Leadership Conference will be held at the Lititz, Pennsylvania Congregation, November 12 through 14, 2010. The sessions for the Officials will begin at 8:00AM on Friday, November 12 and again on Saturday, November 13. There will be public preaching services on Friday evening and Saturday evening at 7:00PM and on Sunday morning at 9:30AM.

Those attending need to notify the Lodging Committee so they can estimate their needs for food and lodging. Please notify the Lodging Committee by contacting Sister Arlene Birt, at abirt@frontier.com or by calling 717-355-0489.

There will be activities for the sisters concurrently with the sessions for the Officials.

Please pray for the success of this Conference and that it will be to God's glory.

WEST FULTON, OHIO

The Lord willing we are looking forward to our revivals to start on Sunday, September 26 through Sunday, October 3. Bro. Keith Snyder from Lititz, Pennsylvania is to be the speaker. Sunday morning services start at 9:30, Sunday evening services start at 6:00 and weeknights at 7:30. On Sunday, October 3 the meeting will close with a 2:00 service. Please remember these services and Bro. Keith in your prayers. All are cordially invited to any or all of these services.

Sister Dianne Heisey, Cor.

WALNUT GROVE, MARYLAND

The Walnut Grove Congregation is looking forward to our yearly Revival Meetings and Lovefeast, starting September 29, with Bro. Jim Eberly bringing the Lord's messages to us. The meetings will end Sunday morning, October 3, with examination service following in the afternoon and Lovefeast in the evening. Please encourage us with your presence and pray for revival in our little congregation. Also, pray for Bro. Jim as he prepares for these meetings.

Sister Dorothy Nell, Cor.

LITITZ, PENNSYLVANIA

The Lititz Congregation invites you to our fall revivals with Bro. Ray Stuber from the Shrewsbury, Pennsylvania Congregation as our evangelist. Starting October 10 and ending with all day Lovefeast October 17. Sunday night: 7:00 P.M.; weekdays: 7:30 P.M.

Pray for Bro. Ray as he presents the gospel that we would take it to heart and apply it to our lives. Especially pray for the lost who do not know their God.

A hearty welcome to all.

Sister Miriam Snyder, Cor.

CORNERSTONE, OHIO

CornerStone Lovefeast is October 23, 2010. We would be blessed by our brothers and sisters praying during this precious time.

Sister Sheila Bontrager

QUINTER, KANSAS

The Quinter Congregation will be holding revival meetings October 24 through October 31 with Bro. Jason Reed as our evangelist. We plan to end the meetings with our Lovefeast on Saturday evening, October 30. We invite you to come to share this time with us.

Sister Ruth Clark, Cor.

PLEASANT HOME, CALIFORNIA

The Lord willing, the Pleasant Home Congregation will have a four day revival, beginning October 27, 2010 and ending on October 31. Brother Milton Cook of Beaumont, California will be the evangelist. On Saturday evening, October 30, Lovefeast will be held with the examination service beginning at 5:00PM. All are welcome.

Sister Blanche Newman, Cor.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation will be holding their Harvest Meeting/Communion services starting Friday, October 29 through Sunday October 31. Bro. Terry Gunderman will be the speaker for the weekend. Services will start at 7:30 P.M. Friday. Examination service is at 2:00 on Saturday afternoon with Communion services starting at 7:00 on Saturday evening. There will be morning worship at 7:30 Sunday morning and worship at 9:30. The closing service will be at 2:00 P.M. Sunday afternoon. A potluck will be at noon. Please pray for these services and for Bro. Terry.

Sister Martha Heer, Cor.

THANK YOU

I wish to thank the Brethren and Sisters for their prayers, condolences, cards and whatever way they remembered our family during my dear husband's illness and passing, also my recent surgery. May God richly bless each one of you.

In Christian love,

Sister Eleanor Parker

ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER 2010

Nov. 7 – Jerusalem Safely Inhabited – Zechariah 14:1-11

1. The phrase “in that day” is used over and over in this book. What “day” is it referring to?
2. What does the vision mean? Has it already been fulfilled?

Nov. 14 – Punishment and Plagues – Zechariah 14:12-21

1. Why are the people being punished now?
2. List the punishments; are we experiencing these?

Nov. 21 – Thanksgiving – Psalm 50:1-15

1. Why is God not pleased with sacrifices?
2. What does God want instead? How does this satisfy Him?

Nov. 28 – His Name – Malachi 1

1. What was Israel questioning? Why were they questioning it?
2. What was Malachi's advice? How does it apply to us today?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR NOVEMBER 2010

Nov. 7 – Honor of Parents – Eph. 6:1-3, Ex. 20:12, Prov. 1:8, Luke 2:51, John 19:26-27, Phil. 4:6-7

1. Why is honoring our parents so important? What is the promise?
2. When we look at Jesus' life; does He come to a point where He does not obey or honor His parents? (Is there a difference?)

Nov. 14 – Our Friendships – I Sam. 20:1-42

1. How deep was the friendship of David and Jonathan? How can you tell?

2. What sacrifices do we make to be good friends?

Nov. 21 – Thanksgiving – Psalm 92:1-2, I Chr. 16:8-12, Eph. 5:19-20

1. What are we to be thankful for according to these Scriptures?
What are you personally thankful for?

2. What does thankfulness look like in our lives? What does it motivate in us?

Nov. 28 – Our Duty – Rom. 12:1-21

1. This is where we get our doctrine of “non-conformity”. What does that look like today? In what ways are we being not conformed to the world?

2. Can you see the gifts God has given you? Are you fulfilling your responsibilities?

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BIBLE MONITOR

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NOVEMBER, 2010

NO. 11

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BE UP AND DOING, SOUL OF MINE

Up and be doing, time is brief,
And life is frail as the autumn leaf.
Though the day is bright and the sun is high
Ere long 'twill fade from the gleaming sky.
The harvest is white and the field is wide,
And thou at thine ease mayest not abide.
The reapers are few and far between
And death is abroad with his sickle keen.
O think of the Master, worn and faint,
Whose meek lips offered no sad complaint;
Who toiled for thee midst the noontide heat,
And sought no rest for His weary feet.
Go forth to labor, for a crown await
The faithful servant at heaven's gate.

Selected from the November 15, 1939
issue of the Bible Monitor

FAITH, FAMILY AND FELLOWSHIP

During our daily routine, we are prone to take for granted the many blessings that we enjoy. We have been the recipients of many and varied undeserved blessings, both physical and spiritual. These good things have become so common in our lives that we rarely stop to take inventory of these blessings. When ignoring them, we are not totally unaware of them, but are apt to take them for granted.

While we would never be able to number and list all the blessings that we do receive, there are several that seem so important that we could never forget them. These blessings cover our spiritual and dearest relationships as we invest our time in this world. This Thanksgiving season seems an ap-

propriate time to recall a few of these very important blessings.

Our dearest blessings are those that touch our spiritual lives. Above the physical blessings, that are so important to us, are the spiritual blessings that touch not only our daily lives but all the years of our natural lives and eternity also. Our faith is so valuable and so important that we should be very thankful that we can exercise that saving faith. We might have faith or trust in many gods, things or human abilities, but a faith that results in eternal blessings must be centered in Jesus Christ.

Our Thanksgiving must begin at the undeserved grace and mercy of God. It all begins with His willingness to deal with our sin problem. While we are

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obliged to seek forgiveness for our sins from the God against whom we have continually sinned, He has provided the needed sacrifice for those sins. In making His own Begotten Son the sacrificial Lamb, He has provided the remedy we need. We could never perform enough good works to merit the salvation which He offers freely.

Another major blessing in our lives is our families. Those who are near to us by blood and affinity are very dear to us. Especially in the social setting of our present age, when many relationships are built on physical attraction, with a lack of commitment or expectation of permanence, we value long term relationships that are based on love and mutual respect. These relationships, which often face serious challenges, can survive, when there is a dependence upon God's direction and blessings. Relationships built on baser, uncommitted motives are doomed to failure unless revived with a new resolution of dependence upon God.

Our families are important not only as the physical offspring of a committed union, but as the handiwork of God.

He gives parents and others the privilege of raising children in a manner that pleases Him. Thanksgiving and other holidays provide times for the gathering of our families. We look forward to having families together, whether the immediate family or a more extended group of family members.

Our earthly families remind us of the Family of God. In the Bible various terms are used to reinforce the concept of family. God is spoken of as a Father. Jesus is called His Son, by God, Himself. Mothers are often referenced in the Bible. He speaks of Brethren, as those who share the same Father.

People who are related by blood often mingle and enjoy spending time together. People who are related through the Holy Spirit also enjoy times of fellowship. Many times the fellowship of God's children may be more enjoyable than some families' unspiritual gatherings. We should be thankful for the fellowship that we are able to enjoy with those of like precious faith.

God has seen fit to gather His family into the Church. The times of fellowship may appear in various forms. There

are times of instruction, inspiration and involvement. The instruction comes through the preaching and study of the Word. Inspiration comes by the preached Word, by the encouragement of others, and by the moving of the Holy Spirit. Involvement comes through the activities of the Church, in the supplying of officials, officers and teachers. It also comes through the keeping of the ordinances God has given for the edification and advancement of His spiritual children.

We should be thankful for the opportunities that we have to gather with our spiritual

Brethren and Sisters. Especially in our land we have been favored with privileges that are not known in many parts of the world. Our thankfulness can best be expressed by our participation in the activities that God has established for His children to enjoy.

We have much to be thankful for; the areas that we have shared here are only a few of the many that could be listed. Hopefully each one of us will express our thanks for our faith, families, and fellowship.

Happy Thanksgiving.

M. C. Cook

THANKFUL FOR—

Ethel Beck

Answers to my many prayers,
Blessings which come unawares.
Christ, the source of all true joy,
Dreams come true in His employ.
Energy to work for Him,
Favors though my faith be dim
Grace sufficient day by day,
Home so happy where I stay.
Intercession of God's Son,
Jesus Christ the Holy One.
Knowledge of His saving grace,
Love, and hope to see His face.
Mercies new from morn till night,
Names of friends, which cause delight.

Opportunities to pray,
Power divine from day to day.
Questions which refresh the mind,
Rest with happiness combined.
Sunshine, lovely here to see,
Treasures in God's book for me.
Uselessness of Satan's sway,
Victory – Christ's own victory!
Wisdom which one can obtain.
'Xamples of saints, which remain.
Yesterday – although 'tis gone,
Zeal from God to carry on!"

-Alice Purvis Allan

This list covers about all the blessings in life. We should be most grateful for the spiritual blessings. Our praise should rise daily to our Saviour who has redeemed us with His most precious blood. Thank Him for a knowledge of His saving grace. He is the source of all true joy. He gives us strength and courage for every need and grace sufficient for every trial. To His mercies there is no end. Do we ever thank Him for interceding for us?

Do we always thank God for answered prayer? Or do we sometimes feel, "it did not turn out just like I wanted it to," then pout about it. God has some reason if He does not answer just like we thought He should. If we wait awhile we may see the reason. Sometimes He favors

us with unexpected blessings. Then our cup should be running over with praise to Him. Yet should we not forget to thank Him when things seem to go against us and the future looks dark. Thank Him for His presence through it all, never doubting His love.

Do we take it for granted that we have reasonable health and the right use of our mind? Let us thank God each day for these blessings though we may not always be able to enjoy them.

God made beauty all around for us to enjoy. May we praise Him for all the lovely things of nature. Each season has its beautiful things. For the comforts of home and fellowship of believers; for friends who help us to bear life's burdens; for the zeal and testimony of the saints

who have gone on before; let us be thankful. These inspire us to press on. There are those who take time to go out of the way to show us some kindness or courtesy. May God reward them.

An ungrateful heart is a sad heart indeed. In speaking of the perilous times which should come, II Tim. 3:2 says, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Unthankfulness is classed in with all these sins and still others, in the third verse. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

"In everything give thanks:

for this is the will of God in Christ Jesus concerning you." I Thess. 5:18. Thankfulness is not only God's will for us but a command, as well as, "abstain from all appearance of evil", found in the same chapter.

God gives us wisdom and power from above, if we seek it, that we may overcome sin and the devil. Do we thank Him for each victory, for new heights we have gained? How thankful are we? We will show our thankfulness to the extent that we live for Christ. We will manifest it by helping others and making them happy. There is much for us to do in which we can show our thankfulness.

The following poem expresses ways in which we can show it:

A Thanksgiving Song of Praise

Lou G. Findley

I thank God for the length of days,
And a heart to sing His praise;
I thank Him for good friends so tried and true.
I thank God He lets me see
That I still may useful be,
For there's always work for Him that I can do.

There are sorrows I can share,
Burdens I can help to bear.
There are words of cheer and comfort I can say,
There are souls to point above,
There are weary ones to help along life's way.

I can teach and I can pray
For God's children far away,
Where the banner of the cross is now unfurled;
It's a wondrous thought to me
That His partner I may be
In the sending of the gospel round the world.

Selected from the
November 15, 1950
issue of the Bible Monitor

NEW TESTAMENT STYLE DISCIPLESHIP

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him." (Mark 1:14, 16-18)

In this fast moving description, Mark shows how the Lord Jesus Christ, Himself, made disciples. It has a lot to teach us about the basic fundamentals of this important New Testament teaching. The beauty of Mark's account is that he reduces the subject of discipleship to its simplified form. The birth of Christian discipleship was not in a lecture

hall or meetinghouse. It was by the seashore in a Galilean fishing village. The Lord Jesus stopped to talk with Andrew and Simon Peter who were busy fishing. In a straight forward manner, Jesus challenged them to become disciples of His. This new relationship between Christ and these two fishermen called for them to lay aside their fishing and follow Jesus. In this action, we see the first fundamental principle of discipleship. The unlearned form a relationship with the Master Teacher. To effectively do that, it was necessary to leave their profession of fishing and follow their Master Teacher, the Lord Jesus.

They were married men with families to support and it is no doubt true that before leaving to follow Jesus, they hired servants to do the work for them. As it

turned out, this experience of discipleship was to take two and one half years and would change their lives forever. As the result of this simple one-on-one process of discipleship, these two business men were so changed, they became two of the founding apostles of the greatest and one of the longest spiritual movements in human history and the church.

While the method of discipleship Jesus used was followed in Greek and Roman culture, He brought into it the dimension of the gospel, come down from heaven. The grand story of the gospels is the incarnation, the sinless life, the death, the resurrection, and the ascension to heaven of our Lord Jesus Christ. The next great story from the gospels is how Jesus took twelve very ordinary men and transformed them into the founding apostles of the church.

What can we learn from Jesus' method to help the contemporary church disciple its members and bring them to maturity, godliness, fruit-bearing and service to Christ. Today's church has books, manuals, power point, DVD's and anything else you might need but it is not doing well with the work of discipleship.

We renamed it mentoring and that has not helped much either.

Let's attempt to gather some principles from how Jesus did discipleship that could be used today. The development of a relationship between the believer and the teacher, for that is the role of the disciple. From the gospel we learn that the relationship came about through a life-changing encounter with Jesus. People must be truly saved to form the relationship necessary for discipleship. They respond to a definite call to be a disciple. To follow the call demanded Simon and Andrew to make a commitment and make whatever changes this relationship required.

Jesus did not use a manual for the lesson in this course. In fact, He taught them in the context of everyday life how to apply the gospel of the kingdom of God. This is the unique secret of Jesus' discipleship methodology. Day after day as He taught, healed the sick, cast out demons, and outdebated the religious leadership of Judaism, Jesus always had in His audience the disciples.

Their evenings and spare time was usually taken up with open discussion with Jesus about the day's activities. Ques-

tions were raised and answered. He explained the parables to them and often dealt with their behavior problems that fell short of the righteousness Jesus required. Some of them were overly ambitious and wanted high positions in the coming kingdom. Some became overly enthusiastic and wanted to call fire down on the heads of their enemies. They rebuked those not of their own group that cast out demons in Jesus' name. He often chided their fears and unbelief and lack of charity for others.

After some experience and instruction, Jesus sent them out to minister the gospel, to heal the sick and cast out demons. His discipleship method gave hands on oversight as they put to practice what they had been taught.

The trips Jesus and the disciples made on the Sea of Galilee were often used as an opportunity to teach them truth for godly living and ministry. There were occasions that stretched the faith of these novices.

The teaching method of Jesus was life related and flowed out of a good teacher-student relationship. To put it another way, discipleship was not academic in this situation.

When it was all over they had not degrees or profound stature. The disciples were made ready for the endowment of power by the Holy Spirit and began immediately to have a fruitful ministry.

Discipling or mentoring in its simplest form is a teacher-disciple relationship where every lesson is the application of Bible truth to the pressures, realities, and situations of everyday life. It is a course in being like Jesus and learning to meet each life situation like Jesus would meet it.

On the surface, this sounds too simple, but a careful study of the four gospels will reveal it was the way Jesus did it. The church's greatest need is not a better plan of discipleship; it is to see that without discipleship, the church cannot effectively do what Jesus called it to. There is a critical need in today's church for discipleship, New Testament style. Mature believers must be willing to pay the price to teach and mold the lives of new believers, and new believers must come to the point of leaving all and following Christ.

Brother Keith M. Bailey
CornerStone Dunkard
Brethren Church

SUNDAY'S A COMIN'

Part 5

Friday

If one thousand years are as one day, then Friday marks the fifth twenty-four hour period with Monday as the jumping-off place. Four thousand years ago God promised that there would be someone at some time with power and authority enough to stomp on Satan's head. Friday is the happening time.

With a blazing night sky, the glory of the Lord shines upon shepherds abiding in their fields. Wise men from the east journey towards Jerusalem with a question, "Where is he that is born King of the Jews?"

A cluster of shepherds, less than a handful of gift-laden men from the orient, and a pair of wizened faithful in the temple speak or hear the words, "the Savior, the King of the Jews, salvation, a light to lighten the Gentiles, and the glory of Israel." He is indeed come as a babe.

The prophecies of place (Bethlehem, of Judah's tribe, and in a virgin's womb) are fulfilled. Even if devout Jews have to wait until Jesus' maturity, the news is marvelous – a king, a savior, and peace on earth –

are within reach. "A light to the Gentiles" sounds a little foreign to a Pharisee's ears, but once the Roman rule is trounced, the Gentiles will no doubt have a place, too. As soon as they accept circumcision and wrap themselves in Moses' law.

And then Jesus turns their world on end. The inner circle is not the Sadducees and Pharisees. He speaks blessings to the poor in spirit, the mournful, the meek, the merciful, and the peacemakers. What! Is there no merit in phylacteries and fasting?

The hope that King Jesus will make the temple Jews His legal court is dashed. The scribes cannot swallow the new covenant written on circumcised hearts: love your enemy, return good for evil, and go the second mile, offer the second garment, and give the second cheek.

Jesus furthers His point with a live object lesson. He commands impetuous Peter to put up his sword, and thus disarms the church. God chooses to forbid His new covenant people to use physical force to overcome evil. The sword for the

Christian has been beaten into a plowshare and the spear into a pruning hook.

Crucified and raised, Jesus has an answer for His disciples when they ask Him, "Lord, wilt thou at this time restore again the kingdom of Israel?"

"It is not for you to know the time or the seasons, which the Father hath put in His own power. But ye shall receive power... and ye shall be witnesses into the uttermost part of the earth."

And He led them out as far as to Bethany; while He blessed them He was parted from them, and carried up into heaven...a heaven that must receive Him until the times of restoration. (Acts 3:21)

The puzzle pieces of this early Friday morning are not fitting together as some envisioned. The original division of Jew and Gentile is fractured. Jesus' years on earth establish a Kingdom of God that transcends all nations, tribes, geography, and time. Although this Kingdom-living is spiritually discerned, it is physically lived out day to day in a sin-cursed earth.

Our time-line at this juncture takes two directions. The Jews are put in a holding pattern or

in a set of parentheses. Their temple is leveled by a Roman general named Titus, fulfilling the words of Jesus, "There shall not be left one stone upon another." Some one million Jews are murdered by sword, fire, and crucifixion. The remaining fugitives are taken to Rome as slaves to labor in dangerous mines or thrown to the wild animals for arena entertainment.

Israel, promised to Abraham and his descendents, has no temple and few Jewish inhabitants. The first-chosen people are scattered AGAIN. We'll hear no more about them until Saturday.

The new focus is on the church, built upon the Rock. The language explosion at Pentecost is seed for church plantings. The Kingdom of God within makes each individual a missionary, each telling one more.

Two words mark the church for its first 300 years – growth and persecution. The inner circle of apostles are speared, clubbed, and stoned to death; five are crucified. Men like Justin Martyr, Bishop Irenaeus of Lyons, and Clement of Alexandria live every day in the expectation of Jesus' second

coming. They preach aiding an enemy, no violence to correct the delinquencies of men, and prayer to defeat the demons of war.

The strong and effective church turns to bickering and divisions when Constantine the Great (306-337) orders all religious persecutions to cease. Houses of worship and numbers on church roles expand. Wikipedia describes Constantine as the first Christian Roman emperor. A closer look at this non-baptized "Christian" show a pagan individual writing doctrinal formulas and guiding the believers to his advantage. He guts the power and authority of the church. Some Anabaptists teachers believe Constantine did more to derail the true church than any persecuting ruler.

Shades of Ishmael appear in the seventh century when a man named Mohammed claims to be visited by the angel Gabriel. His revelation brings the names of Abraham, Moses, Je-

sus, the Virgin Mary, and other pre-Islamic figures into an order that annihilates the enemy. Mercy and compassion taught by Jesus are dismissed by the Quran. The Dome of the Rock – built in 689 upon the Temple Mount – dominates Jerusalem's cityscape today, mocking both Christianity and Judaism.

Under the banner of Allah the Arabs rule Palestine for almost 400 years. The churches built by Constantine are riddled by Muslims – some 30,000 Christian edifices. Neither Jew nor Christian is protected in Palestine. The glowing, melodious skies that heralded this day are tragically silent and dark.

The Messiah has been cut off, the land promised to Abraham's son Isaac is being cruelly judged by Ishmael's descendants, and the Christ-followers have been scattered. Can the events of an upcoming Saturday bring healing to such a fracture?

Sister Mary Sue Moss
Dallas Center, Iowa

FIVE WAYS GOD LEADS HIS PEOPLE

In the past God has always led His chosen people. He led Abram out of Ur of the Chaldees

into Canaan. (Gen. 11:31) The Lord led the children of Israel out of Egypt by a pillar of a

cloud. (Ex. 13:21) He raised up judges, and then kings, to guide His people. He called out prophets to exhort and warn backsliding Israel. And finally, God sent His Son to show us the way, the truth, and the life.

Today we have no cloudy pillar to lead us, but we can learn from the book of Acts how the Lord does lead His church today. In Acts 8:26-40 we have the story of how God led in a very direct way to bring about the conversion of the Ethiopian eunuch. We can see in this account five ways that God led then, and still leads today.

First, we see that God led by supernatural revelation. Acts 8:26 says, "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south..." God sent an angel to give Philip direction. In the time of Christ and His apostles we have many instances when angels appeared or men received visions. Angels announced the birth of Christ, directed Joseph to flee to Egypt, ministered to Christ in the garden, and opened the prison doors for the disciples. Ananias, Paul, Cornelius, Peter, and John all saw visions. We may never see an angel or a vision, but

that does not mean that God is unwilling to make His will known to us. God has chosen to primarily use the other four methods at which we will be looking, although He still can use supernatural revelation.

But we must be very cautious of being led astray by people who claim to have received supernatural revelations from the Lord. (II Cor. 11:14) Muhammad, the founder of Islam, supposedly received his first revelation of the Quran in A.D. 610 from the angel Gabriel. Joseph Smith claimed that on 21 September 1823, an angel named Moroni appeared to him and told him of a book written on gold plates. Joseph Smith said that Moroni told him to translate this book, which contained the "fullness of the everlasting gospel." That book is today known as the Book of Mormon. The apostle Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8)

Secondly, God led by the Holy Spirit. As Philip travelled along the road toward the south, he saw the eunuch returning to Ethiopia in a chariot.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot." (Acts 8:29) We do not know whether the Spirit spoke to Philip audibly or in a still small voice in his heart. But we do know that the Spirit is present to lead us today. Jesus said, "The Spirit of truth...will guide you into all truth...he shall receive of mine, and shall shew it unto you." (Jn. 16:13-14)

It can be hard sometimes to discern what is of God's Spirit, what is of our own spirit, and what is of the Devil. John warned, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I Jon. 4:1) In I John 4:1-6, John may have been warning against the Gnostics. The Gnostics believed that they received special knowledge apart from (and sometimes contrary to) the Scripture, including the idea that Jesus Christ did not come in the flesh. Today people live contrary to Scripture, claiming that they are being led by the Spirit. But we know that the Spirit will never contradict the Scriptures which He inspired. (II Pet. 1:21) We must beware of those who place the authority

of the Spirit above that of the Word.

Thirdly, God leads by the Scriptures. As Philip approached the eunuch's chariot, he heard him reading the prophet Isaiah. Philip used that scripture to preach unto him Jesus. The written Word is the surest source of guidance we have. Men may mock the account of Creation or of the Flood – but we stand firm on the truth. The world may scorn the blood atonement of Christ – but we are certain of its efficacy. People may throw out the head veiling, nonresistance, nonconformity, and modesty – but we are confident in the truth of God's Word. Peter warns us about those who wrest, or distort, Scripture. (II Peter 3:16) We must beware of those who misinterpret the Bible, take verses out of context, read their own theories into Scripture, and throw some parts out altogether.

Fourthly, God leads us by the counsel of other believers. When Philip heard the eunuch reading, he asked, "Understandest thou what thou readest?" And the eunuch replied, "How can I, except some man should guide me?" The eunuch

needed someone to help him understand the Scripture. And so we also need others to help us understand God's will from the Bible. God could have sent His angel to the eunuch, but instead He sent the angel to Philip. The Spirit could have illuminated the eunuch's understanding, but the Spirit told Philip to go to the eunuch. God could have made the Scripture understandable to the eunuch, but the Lord used Philip to explain it to him. Sometimes we need to humble ourselves and go to someone else for counsel (and submit to their counsel), and sometimes we need to be bold enough to go to someone else and exhort or encourage them. God has given believers the privilege and responsibility to help guide others.

Fifthly, God leads us by opportunities He sets before us. After Philip baptized the eunuch, the Spirit caught him away, and he "was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." (Acts 8:40) It is not recorded that God told Philip to preach in these cities,

but Philip took the opportunities set before him to preach. Starting at Azotus, he went up the Mediterranean coast preaching in all the cities. We do not always need a vision, or an angel, or a prick from the Spirit to go and do something; sometimes we just need to take the opportunities God sets before us. We are to be redeeming the time, and doing good as we have opportunity. (Eph. 5:16, Gal. 6:10)

God still leads His people today in the same ways that He led Philip and the Ethiopian eunuch: by supernatural revelation, by the Holy Spirit, by Scripture, by other believers, and by the opportunities of life. May we earnestly pray for the Lord's guidance through these means, and humbly follow the direction He gives. May we vigilantly stand guard against the false leadings of the Devil. And may we rest in the hope that God will lead His people today as He led them in days of old.

Nathan L. Meyers
76 Summer St. Lot 93
Lisbon Falls, ME 04252

BE AT PEACE

"Acquaint now thyself with him, and be at peace." Job 22:21

The scriptures are very clear as to how a person finds peace. It cannot be found in worldly pursuits: careers or hobbies or gold. Many have tried, and even risked their lives for thrills and chills, yet it is over in a heartbeat, and the vacant soul must search for something else. The hymn writer Philip Doddridge expressed it this way:

*Unite, my roving thoughts,
unite*

*In silence soft and sweet;
And thou, my soul, sit gently
down*

At thy great Sovereign's feet.

Jesus when often away from the others for an hour or longer prayed. Sometimes He spent the entire night praying to His Father. Yet it did not stop at prayer. It was the closeness, the companionship of kindred spirits. It is a desire to be "acquainted" with the divine God that prompted Him.

Isaiah 26:3 says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." What is "perfect" peace? It is

a peace which "passeth all understanding." You cannot explain it to people. There is no greater feeling in this world than to be alone with God. Oswald Chambers calls it the hidden life, because "your life is hid with Christ in God." (Colossians 3:3)

Many people have no idea what we are writing here. Their "peace" is only temporary, and it comes from things that will not last. There is always a struggle for a nicer house or car or thrill because they get old and rust or fall to pieces.

But God's peace is a perfect peace. The world cannot give it and the world cannot take it away. Jesus says in John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." To achieve the greatest comfort of your soul that can be found anywhere, "Acquaint NOW thyself with him."

We have no promise of tomorrow. Our days are numbered. We were born with a choice and it remains: an eternity basking in the presence of the Lord or an eternity with the

damned. Jesus said, "Follow Me", and that command is just as real today. Lay your burdens at His feet, and be at peace.

By Christ on the cross peace was made,
My debt by his death was all paid
No other foundation is laid
For peace, the gift of God's love.

-P. P. Billhorn

Brother Lynn H. Miller

THE PLAGUE UPON CATTLE – BOILS AND HAIL

Rudy Cover
Exodus 9:1-35

How hard-hearted can a man get? I think Pharaoh was a living answer to that question. The worse the plagues on Egypt; the more stubborn Pharaoh became. So God sent a disease on the cattle of Egypt – upon the horses, upon the asses, upon the oxen and upon the sheep. The cattle of Egypt died but not one of the cattle of the Hebrews died. I suppose some of the Egyptians came to Pharaoh and said, "The cattle of the Hebrews are not affected by this plague." Pharaoh sent men to investigate and they couldn't find one of the cattle of the Hebrews that was dead. Surely Pharaoh would give up now, but he didn't. He would not let God's people go.

God said to Moses and Aaron, "Take handfuls of ashes

and sprinkle it toward heaven in the sight of Pharaoh." They did and there was dust in all the land of Egypt and it caused boils to break out on man and beast. Everybody got boils. If you ever had boils, you know how painful they can be. The magicians got boils and they were so miserable that they couldn't stand before Pharaoh. I think Pharaoh had them too, because the Bible says that the boils were upon all the Egyptians. Still Pharaoh would not obey God. This shows what can happen to a man who is determined to have his own way.

God told Moses to stand before Pharaoh and warn him of a pestilence that God would send on Egypt. Then Pharaoh would know that there is none like God in all the earth. The people of

Egypt worshipped many gods, even Pharaoh, himself, was supposed to be a god. God had plans for Pharaoh. Moses warned the people of Egypt to get their livestock under shelter because God would send hail that would kill any person or beast that was not inside. Those that feared the Lord among the servants of Pharaoh made their servants and cattle go into their houses; but those that didn't fear God left them outside. Moses stretched forth his rod toward heaven and it began to thunder and hail. Wonder of wonders, there was fire mixed in with the hail. Every man and beast that was out in the fields was killed and every tree was

broken down and all the crops in the land were destroyed. But in the land of Goshen there was no hail. Pharaoh was scared this time and called for Moses and Aaron and said, "I have sinned this time and the Lord is righteous. Intreat the Lord and I will let your people go." When God stopped the hail and Pharaoh saw that the danger was over, he changed his mind and would not let the people go.

What a wonderful God we have! His ways are righteous and we can only become righteous by obeying Him.

Selected from the
October 1, 1975
issue of the Bible Monitor

CHRISTIANITY VERSUS WAR

John Roop

Camp Greenleaf

"He grabbed me by both shoulders and forcibly ran me across the road, striking out with his knees as he ran. Left me at the latrine shed and ran back after another conscientious objector. The crusty Catholic captain brought the other two. Merit ordered all four of us to remove the roof from the latrine shed which was rather heavy. We

stood still, both sergeant and captain grabbed Gibson and Swartzendruber by their wrists and forced them to go through the motions; the sergeant and captain did all the lifting. Soldiers then quickly cleared away the remainder of the wooden structure. Sergeant started to grab me but saw Sass and said he would put him in first, said he would put me in next. He put

Sass in the feces of latrine up to his armpits. My blood boiled to see that, and I was to be put in there next. Quickly I made up my mind. I told Merit, "I will jump in there," and started forward; the captain grabbed me from behind and held me. Merit took a shovel, squatted down beside the pit, dipped up a shovel full of excrement and poured it all over Sass's head and face, this he repeated a number of times until Sass was thoroughly soaked, saying as he did it, "I'll baptize you in the name of Jesus Christ." Sass held his hands over his eyes and mouth. Sergeant straightened up, looked at Swartzendruber and me, and said, "Now if you are such good Christians, pull your brother out of there." Without hesitating we dropped to our knees and leaning forward as far as possible thrust our hands under his arms and pulled him out of the filth. Sergeant ordered us to take him over to the bath house and turn the cold shower on him. I left Swartzendruber to turn on the water and immediately returned to the scene of trouble. Meanwhile Sergeant Merit came to the bath house. He was looking for me. He said, "Where is that little devil? Every time

he runs away." Then not seeing anything of me he seized Swartzendruber and ran him back to the edge of the cesspool and proceeded to put him in head first, up to the eyes in the feces of the latrine pit. The sergeant asked the captain if he should put him all the way in. He received no answer from the captain. I warned him of danger of killing by suffocation before filth could be removed from mouth and nostrils. Sergeant looked at Swartzendruber and said, 'Such people, such people, rather die than fight,' then pulled him out and dropped him on the ground. He started to get up. The sergeant ordered him to lie there. Then he commanded him to go and wash off. Captain put shovel in my hand, commanded me to fill the pit with dirt. Taking the shovel from him I stabbed it hard into the earth, feeling as I did so that I would rather be shot than to take orders from him and go to work. Straightening up and looking him squarely in the eye I told him that. At once he became infuriated, reached for his automatic and threatened me with that. Backing up against a post I said to him, "You can shoot me if you want to," now, thoroughly

exasperated he picked up a bat and would have used that had not the Major coming up just then intervened. He asked each of us if we were conscientious objectors, our names and addresses and to what churches we belonged. He questioned us closely.

"After that we were told to go to our quarters and remain there.

"Previous to all this, the officers called us 'heathens and God's outcasts.' The captain said, 'Aha! We will see what your God will do for you. While you are in our hands, He has got nothing to do with this.'

"During this occurrence, Monday, March 25, 1918 the soldiers, probably a hundred of them, kept pressing closer and closer until the captain finally drove them back with a shovel.

"At noon Sergeant Merit came in with a piece of bread for each one of us, 'That is all you get for dinner,' he said. While we were eating we had opportunity to talk a little while with a Mennonite preacher, Aaron Loucks, who said "The boys are being tested," who was stopping in camp to see how we were faring, as well as some others who were in

the guard house at that time. This man gave us no discouragement for which we were thankful. I interviewed General Birmingham in the matter of members of our faith and he promised to segregate these boys on Tuesday, protect and provide for them such quarters as are necessary for their comfort and health.

"That afternoon between two and three o'clock the whole bunch of us were questioned and examined very closely by medical officers to see if we were insane.

"Tuesday, 26, Sergeant Merit came in, 'You fellows can go anywhere and do what you like,' he said.

"March 27, Wednesday. Ten objectors including myself were transferred to Headquarters Company No. 1. There we remained, living in tents until May 5th, when this whole company moved to the sanitary barns.

May 14, Tuesday, we were all given orders to wear the uniform of the United States and to do fatigue duty about the barracks. Again each one refused. The following day we were arrested and put in the guard house: Awaiting trial by court-martial.

"Two days later we saw two of our friends who had enlisted in the motor ambulance of the medical corps as non-combatants. However, they were required to wear the uniform and go on guard duty when their time came; also carry the rifle with fixed bayonet, and were given orders to shoot if any prisoners were seen trying to escape. As non-combatants they felt themselves to be in a peculiar position and with no other alternative.

"June 7, Friday: After twenty-five days waiting, Cox, A. N. C. Quaker, and I were court-martialed. Six others had their trials postponed until the first of the next week.

"I was charged with 'Violation of the 64th Article of War,' and so were the others.

"Specifications: In that Private Roy E. Peters, M. D., N. A., No. 753, 170 Service Company, M. O. T. C., having received a lawful command from First Lieutenant George L. Daily, M. C., his superior officer, to don the prescribed uniform of the United States Army and do fatigue duty in Company quarters, did at Camp Greenleaf, Chickamauga Park, Ga., on or about the 15th day of May, 1918, willfully dis-

obey the same.

"Signed, George L. Daily,
"First Lieutenant, M. C."

"By Judge Advocate Major Wm. K. Evans – 'The court martial manual provides that religious belief is no defense to the charge of disobeying an officer.'

Major Evans, just at close of court-martial.

The Defense: "I rest right where this is. I don't know of anything I can say. I think the court has brought out everything that I would wish to know. As a matter of form, I believe I will say just one thing for this man. If the court please, this man's attitude, based on what he calls a conscientious inability to perform military service, due to his religious convictions, has been a consistent attitude with him ever since he has come into the military service, I wish to simply bring out that one thing; that he has been considerable of the time under my personal observation, and he has consistently refused. There was no shadow of turning, a minute."

Four days prior to the court-martial proceedings, Major William K. Evans came in the guard house, ordered us up in line, said he was appointed attorney

for our defense, yet he was not in sympathy with conscientious objectors. His parents were Quakers. Furthermore he had this to say about us, "I know it isn't easy for anyone to take the stand that you men have taken and it is always easier to follow the crowd than to stand alone for a principle. I know all about you men, just how you have acted, what you have said and done since you came here. The way I understand it, you men are not taking this stand because of anything you have made up, but you are standing for a principle of your church and the things which you have been taught. They have put you men in the army and you don't belong here, now we have to court-martial you to get you out again."

August 29 at 3:40 P.M. Lieutenant Massay when reading sentence, told me, "That I was no longer a citizen, and therefore not entitled to hold my religious belief." I was sentenced to "Ten years hard labor in Fort Leavenworth military prison and a dishonorable discharge." I thanked him.

The following day Massey ordered me out alone, handed me a pick and ordered me to use it. I refused, and he ordered

a guard, a big heavy Italian, to prod me with his bayonet and force me to obey his orders. Providentially the man placed the sharp pointed bayonet on the handkerchief in my hip pocket and forced me along for several feet, this he repeated several times, then I turned and faced him and remained standing motionless in the hot sun for three hours.

Massey said he would break me. Informed me that I was crazy. Put me in solitary under roof in barn, under blazing August sun, on a fourteen day period of bread and water. I refused to eat for five days. With pain in head from sleeping on bare iron army cot, I was taken to hospital in semi-conscious state. Recovered, I was taken back to guard house. I was in hospital two weeks, while there, was under an armed guard every minute, day and night.

Remained in guard house eight days. September 20th, 1918 we were taken by motor truck to Chattanooga at night, under guard, eight of us together. 1:30 A.M., on board train for Fort Leavenworth, Kansas. Arrived in Memphis, Tennessee 11 A. M., September 21st. Taken to city jail, put in one large cell,

remained locked up for eight hours until train time. While waiting in depot a strange lady stepped up to Sass and me and said, "I want to shake hands with you boys, I don't want you to think everyone is down on you because of your religion; and I respect you for the stand you take." Then she shook hands with each one of us.

Left Memphis 9 A.M., Saturday. Arrived at Leavenworth military prison 3 P.M., Sunday, September 22nd. Unhandcuffed all the way.

Dressed in prison clothes with number painted on back in large white figures (14589) was my number.

Worked for three weeks on farm in connection with military prison.

At night and Sundays I was locked in single cell. The bed bugs were unbearable; millions of them infested the brick walls. I was compelled by circumstances to drink out of the wash bowl.

October 15th I was admitted to the hospital. I had influenza and pneumonia, but survived the plague, and left the hospital as room orderly. The food here was better than that served in the prison barracks.

I was transferred from the locked cell to one of the pen cell wings, no bugs here; six men sleep in one cell in separate beds.

I was released from Fort Leavenworth U. S. D. B. November 25th and sent to Camp Dodge, Iowa, with two other conscientious objectors. At the prison the officers again tried to get us to don the uniforms, but on refusal they permitted us to wear U. S. D. B. suits without numbers.

Arrived in Camp Dodge November 26th. Again the captain interviewed us and tried to get us to take up non-combatant service. We had our own quarters there and did our own cooking and other work but were not bound under military orders.

January 3rd, 1919. All the men at Camp Dodge who did not meet the Board of Inquiry at Fort Leavenworth were interviewed singly by Major Kellog. His questions were greatly varied and sharp.

January 17th. Signed Conscientious objector's discharge. (Blue one instead of yellow), but refused to sign military pay roll.

January 18th. Boarded train for Chicago.

"I refused to accept non-

combatant service because it is directly connected with the military service. "They fight who help the fighter fight" was the world's slogan during the war days.

To do non-combatant service is to release another man for the firing line, and thereby become a "slacker."

"Unless the various units of non-combatant service are fully in mesh with the great war wheel of the military machine it cannot keep running. The armies of the world would soon become depleted if it were not for the medical and surgical department which serve to keep the army in repair. Major-General Gorgas, surgeon general of the

army made this statement – "Seventy-five to eighty per cent of the American troops wounded in battle will be restored and returned to service again."

"Finally, beware of the kind of advice you take in time of war, either from strangers, clergymen, friends or close relatives. You must know for yourself and learn to stand alone; the way to know is to read the Bible."

Brother Roy E. Peters.

Editor's note: The conditions and inhumane treatment that Roy Peters and others faced during their time in the camp and prison would certainly try the faith of anyone, then or now.

MARRIAGE

WALKER-KASZA

Sister Janna Walker, daughter of Brother and Sister David Walker and Brother Andrew Kasza, son of Brother and Sister Russell Kasza were united in marriage on May 29, 2010. Their address is 26580 205th Street, Dallas Center, Iowa 50063.

NEWS ITEMS

2010 LEADERSHIP CONFERENCE

The 2010 Leadership Conference will be held at the Lititz, Pennsylvania Congregation, November 12 through 14, 2010. The sessions for the Officials will begin at 8:00 AM on Friday, November 12 and again on Saturday, November 13. There will be public

preaching services on Friday evening and Saturday evening at 7:00 PM and on Sunday at 9:30 AM.

Those attending need to notify the Lodging Committee so they can estimate their needs for food and lodging. Please notify the Lodging Committee by contacting Sister Arlene Birt, at abirt@frontier.com or by calling 717-355-0489.

There will be planned activities on both Friday and Saturday for the Sisters, concurrently with the sessions for the Officials.

Please pray for the success of this Conference and that it will be to God's glory.

DIRECTORY OF INFORMATION CORRECTION

The correct address for Brother Kenneth Wilkerson, contact person for the Mt. Zion Congregation is 1254 Pine Grove Road, Fredericksburg, PA 17026.

MINISTERIAL LIST CHANGE

The new address of Brother Dale Aungst is 101 Geary Wolfe Road, Pine Grove, PA 17963.

THANKS

Many thanks to our church family and friends who attended our 60th Anniversary reception. It was just over-whelming! We also appreciated the nice cards, gifts and Gideon Bibles that were donated. "Long time" friends make our lives most enjoyable. God is so good!!

Brother Marion and Sister Joyce Brooks

REMINDER

Individuals or Congregations who wish to obtain single or multiple copies of the 1901 Brethren Hymnal may do so by contacting Brother Kevin Funk, Secretary of the Publication Board. His address is 24107 N Avenue, Dallas Center, IA 50063, telephone 515-992-3319, e-mail: kevandbecky@msn.com.

DIGITIZING THE BIBLE MONITOR

It has been more than 300 years since Alexander Mack "counted the cost" and conducted the first trine immersion baptism in the Eder River near Schwarzenau, Germany. The year was 1708, and since then hundreds of thousands of individuals have chosen to follow Jesus and can trace their spiritual roots to Alexander Mack and his brethren.

As Mack's spiritual descendants spread around the world, they left a trail of historical documents and publications. They traced the joy, the hardships and the blessings of pioneering new communities. They also explored a developing faith, as the Brethren forged an emerging trail of theological insights, calling people to direct obedience to Scripture rather than to church tradition.

Today, the groups who trace their theological heritage to Alexander Mack have partnered to preserve the information contained in volumes that are crumbling away on library shelves. Like with your own family heirlooms, we need to preserve this rich heritage.

The Brethren Heritage Center in Brookville, Ohio has been

involved in nine meetings on the issues of digitizing the Brethren Periodicals throughout the United States. By creating a digital record of what was once available only on paper, the Brethren Digital Archives will be a valuable resource for church historians, theologians, genealogists, and other interested individuals. The searchable database will include Bible studies, theological debates, reports from conferences, news from missionaries and family announcements. Brethren Digital Archives plan is to digitize all Brethren periodicals, beginning with Henry Kurtz *The Monthly Gospel Visitor* (1851) and ending with those published at the end of the Twentieth Century. The Brethren Digital Archives will be digitizing twenty seven of the most significant Brethren publications of the 19th and 20th centuries, including the *Bible Monitor*, *The Brethren Evangelist*, *Gospel Messenger*, *Brethren Life and Thought*, *Brethren Missionary Herald*, *The Testimony*, *The Pilgrim* and others as well. In doing this process, it will make the *Bible Monitor* available for research for years to come.

We would like to ask the Dunkard Brethren Congregations and/or individuals to help with this project and help us preserve the history and heritage of the Brethren Movement.

Would you consider helping with this project in monetary

value as we start digitizing the Bible Monitors from its original beginning, October, 1922? The total cost for the first phase of the project is estimated at \$35,000. We would appreciate your donated blessing in November or December of 2010.

Name _____

Address _____

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I am enclosing \$ _____ for the purpose of digitizing the Bible Monitors.

Please make checks payable to the **Brethren Heritage Center** showing **Brethren Digital Archives Fund** on the memo line.

The Brethren Heritage Center is a 501 (c) (3) nonprofit organization. All donations are tax deductible.

Send your checks to:

Brethren Digital Archives

c/o Brethren Heritage Center

428 N. Wolf Creek St., Suite H1

Brookville, Ohio 45309

If you have any additional questions, please contact (board member of the Brethren Heritage Center) Elder Paul Stump-937-836-6559.

**ADULT SUNDAY SCHOOL LESSONS FOR
DECEMBER 2010**

Dec. 5 – Covenants Broken – Malachi 2

1. How does God react when promises made to Him are broken? Did they take Him seriously?
2. Instead of being the messengers of the Lord, what had the priests done?

Dec. 12 – The Day of the Lord – Malachi 3:1-15

1. Why did Malachi warn them about the coming day of the Lord? Were they prepared for His coming? Are we prepared for His Second Coming?
2. Since they had not robbed God's tithes and offerings, why were they accused of robbing God? In what way?

Dec. 19 – The Birth of Christ – Galatians 4:1-9

1. Why did God send His Son as a babe born of a woman? Why did not He come as a great leader?

2. How do we become the sons of God? By our own merits? Or through adoption?

Dec. 26 – The Final Lot of the Righteous and the Wicked – Malachi 3:16-4:6

1. How were those who feared God identified? Why does God want His people to fellowship together?
2. What will be the end of those who will not serve God? How does that warn us as we prepare for a new year?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR DECEMBER 2010

Dec 5 – True Safety – Psalm 91:1-16, Proverbs 3:21-26

1. Why do we want to be safe? Where can we find true and eternal safety?
2. When do wisdom and discretion provide the safety we need? Can they be ignored and still help us?

Dec. 12 – Divinity of Christ – Luke 22:69-70, John 10:1-42

1. Why is it important for us to know that Jesus is the Son of God?
2. What were some of the works of God that Jesus did that should have convinced them that He was the Son of God?

Dec. 19 – Birth of Christ – Matt. 1:18-25, 2:1-11

1. What information did the angel give to Joseph that caused him to change his mind about Mary? What was his first plan?
2. Why was it important for Him to be born at Bethlehem rather than at Nazareth?

Dec. 26 – Straight Paths – Deut. 5:32-33, Josh 1:8-9, Prov. 4:26-27, Heb. 12:13-14

1. What is the shortest path from one place to another? How does that apply to our Spiritual journey?
2. How does the Word of God keep us on the straight path? Is it as important now as in the past?

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BIBLE MONITOR

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NO. 12

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THOU BLESSED LORD

Thou blessed Lord by heaven adored,
Come to the earth a stranger.
Creator wrapped in human flesh
And cradled in a manger.

The angels sang God's grace to man,
In giving heaven's greeting
That sacred brow, those holy hands
For me were pierced and bleeding.

O Star of Hope, beyond the cross,
That leads to life and glory.
Thy beams shall trace the way for me
Along Thy footprints gory.

-Samuel M. Lehigh

CHRISTMAS IS FOR ALL AGES

We usually consider Christmas as a time greatly enjoyed by children. With merchandizing ploys and a feel-good atmosphere surrounding the holiday, presents are big, especially for children. These gifts are often the highlight of a child's memory of that year.

It is often the time when families assemble and enjoy a season of fellowship and sharing. These times are important in the raising and maintaining of a family and its values and cohesiveness. These times are good opportunities to teach the real message of Christmas that goes beyond gifts and family meals.

Perhaps because the emphasis of modern Christianity has been on the Babe laid in a

manger in a pastoral Bethlehem scene, the celebration has become geared toward children. It is well to reflect that without the miraculous conception of Jesus, this would have been like every other birth. This birth qualified Him for His death on the cross. His birth was the demonstration of God's love as He sent His Son, by extraordinary means, to become the sacrificial Lamb of Calvary.

The message of Christmas is not just to and about children. It is important for people of any age. The Christmas story as recorded by Luke contains accounts of two elderly people who interacted with Joseph, Mary and Jesus. Simeon and Anna had been waiting for the time of the coming Messiah.

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Their faithfulness was fulfilled on the day Jesus was brought to the Temple to be circumcised.

Simeon was a devout man, living in Jerusalem. He had been assured that he would not die until he had seen the Messiah. On this day the Spirit led him to be at the Temple at the time Joseph and Mary brought Jesus for circumcision. This child was the consolation of Israel. This is what many through the centuries had been looking for, but it was Simeon who was able to see and hold this child. While cradling Him in his arms, Simeon delivered a message to Joseph and Mary that this child would be the Savior, not only of the Jews but of the Gentiles as well. This was a marvelous message to encourage them as they accomplished their part in the work of God. It also reminded them that it would not be a placid scene when Jesus accomplished His work of providing the salvation of men. There would be worldly sorrows accompanying that great spiritual work. Simeon was in tune with the Spirit of God. He had lived a full life. He had seen his heart's desire fulfilled. He had given insight and encourage-

ment to Joseph and Mary. He was prepared for the end of his life.

Also dwelling on the Temple area was Anna. She was eighty-four years old and had been a widow for many years. She had devoted her life to serving and looking for the deliverance of Israel. She, too, was delighted to see and hold the child. She had served God through prayers and fasting, devoting her life to spiritual service. She was glad to be able to share with those in Jerusalem that redemption was nigh. As a prophetess she proclaimed that which had been prophesized for centuries was now about to be accomplished. Redemption had come not only for the Jews but for the whole world.

Simeon and Anna had a rare opportunity to interact with Jesus as well as with Mary and Joseph. Their lives had been made complete in this short time of being with the Baby Jesus. They were not awed by the feel-good scene surrounding His birth unlike us. They were more concerned with the implications of His coming. By the Spirit's direction, they saw the outcome of this occasion. They were not concerned about

shepherds and wise men; they were more interested in salvation and redemption. They saw this as a benefit for the whole world not just for their own people.

These elderly people understood the implications of this baby's birth. They saw beyond the Judean hills, they saw beyond the Pharisees and Sadducees at the Temple, they saw beyond the cross on Calvary. They saw a world that needed a Savior and they had held in their arms that Savior. They rejoiced in fulfilled prophecies.

Christmas is for all ages of

people. It is good if children can understand the concept of their gifts reflecting the Gift of God. Adults know the Savior came to deliver all, who will, from their sins. The aged enjoy knowing that there has been a purpose in their living. They may gain from a reflection over a lifetime spent in serving Christ and in offering Him as the solution to the problems of those who struggle. All can enjoy Christmas, realizing what price, God has paid, so we can be a part of His family.

Merry Christmas.

M. C. Cook

THE SHADOW OF THE CROSS ON THE MANGER

The birth of the Christ child is the historical fact that undergirds the whole message of the Christian faith. The scene in Bethlehem that long ago night was no ordinary birth of a child. Mary's baby was God in the flesh. His birth and the place of His birth had been announced by the prophet, Micah.

The expectation of His birth nourished the faith of God's people from the Garden of Eden. For God told Satan on the occasion of the fall that "the seed of the woman" would

crush his power. The expression "the seed of the woman" made clear that Christ would be born of a virgin.

The child born at Bethlehem had always been. He had no beginning and He has no end. He is called the Word and it was He who created the universe. He is, and was, and always will be the eternal Christ. The real story of the baby Jesus is that God Almighty had become incarnate. He took on the form of man in order to make possible man's salvation from sin.

It took the Holy God to save the sinful man bound by the power of darkness.

When the Apostle Paul wrote his epistle to the church at Philippi, the wonder of the birth of Jesus was evidently on his mind. He said, "Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:5-11)

From this beautiful passage, it is made evident that Christ's coming to earth was on His part a great condescension. But He did so, willfully and gladly. The cross was in view

when He came to earth. Paul's description of Christ's incarnation indicated the shadow of the cross was on the manger where He lay. John speaks of Jesus as "the Lamb of God slain from the foundations of the earth." The cross from before the creation was well fixed in the mind of God and the plan of God for human redemption.

It's strange how year after year when Christmas is celebrated the cross gets covered up with tinsel. The world wants to reduce the birth of Jesus to a great human interest story. We need the mind of Christ that we might declare to a lost world that our Savior was born that long ago night in Bethlehem. It is much more than a human interest story – it is the only way a lost sinner can be saved and can make heaven his home.

Paul said that when God the Father exalted Christ after His death and resurrection, He declared that at the name of Jesus every knee shall bow. Notice that He used the name of Jesus, Christ's human name, given at the time of His birth.

They wrapped Jesus in swaddling cloth, which was also used to wrap a corpse. It was another indication of the shad-

ow of Calvary over the quiet and peaceful manger where the baby Jesus laid. That dark shadow continued until the visit of the wise man and Herod's subsequent effort to murder the newborn King. Guided by God, Joseph and Mary fled with baby Jesus to Egypt to save His life.

There is no place in the consideration of the purpose of God to save sinners that we

ever get very far away from the cross. I wonder why Christmas cards do not have the shadow of the cross on the manger scene. One also has to wonder how we year after year leave this startling truth out of the Christmas message.

Brother Keith M. Bailey
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THE GREATEST ANNOUNCEMENT

Ethel Beck
Luke 2:8-20

It is with great joy that parents announce to their friends that a baby has been born to them. They want their friends to share their joy. The arrival of a new baby makes many changes in the family life.

We want to consider the greatest of all announcements on earth. It was most widely celebrated. The coming of this babe changed the lives of many people. It was not just a change in the family life it was to be good tidings of great joy, to all people, verse 10.

The announcement came from Heaven, by the angel of the Lord, vs. 9-10. He was later joined by a multitude of angels

praising God. Heaven rejoiced at this birth. The glory of the Lord also shone round about them. Can we get this beautiful picture in our minds? It was night and all was still on the hills. Suddenly there appears a great light all around and a multitude of angels appear. Listen! They have a message of good news, and then the beautiful music of many voices blended in praise to God.

The announcement was first given to the common ordinary people, the lowly shepherds in the field. This was no ordinary announcement. This babe was born in the city of David, wrapped in swaddling

clothes and laid in a manger. Regardless of his lowly birth, the messenger said, He was to be a "Saviour which is Christ the Lord," vs. 11-12.

This extraordinary announcement had its effect on the shepherds. After the angels left, "they said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, and they came with haste, and found Mary and Joseph, and the babe lying in a manger," vs. 15-16. They went and announced it far and wide, vs. 17. "And all that heard it wondered at those things which were told them by the shepherds," vs. 18.

After the shepherds filled their part of the announcement, they returned, "Glorifying and praising God for all the things that they had heard and seen, as it was told unto them," vs. 20.

Matt. 2:1-12. Heaven also announced this birth with an outstanding star. The announcement was made to wise men who were also considered rich, according to their gifts. The message of salvation was to the rich and poor. We do not know how many wise men there were. They followed the star as

far as Jerusalem. They wanted further directions to where this King should be born. It must have been announced to them that this babe was to be King of the Jews. Perhaps they thought they would find Him in Jerusalem. They at least thought they could get more information there.

Herod was alarmed at this announcement of a new king. He had the chief priests and scribes to look up the prophecy concerning it. They reported that the prophet said in Bethlehem of Judea, vs. 5-6. When they started on, the star again "went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh," vs. 9-12. Notice, it calls Him a "young child" and not a "babe." They also went "into the House" not a stable where there was a manger. How misleading are some of the greeting cards which picture the shepherds

and wise men there at the same time in a stable. We have that impressed on us as children. Then it is hard to get the true picture. Let us give the children the correct story and pictures.

Herod took care to inquire just when the star appeared. "When he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men," vs. 16. This shows that Jesus could have been almost two years old when the wise men came. This

great announcement did not bring "good tidings of great joy" to Herod. It was because he was jealous of a new king.

Let us take heed to this great announcement, this good news of salvation. May we follow the example of the shepherds — make haste to find Jesus and worship Him. Then spread the good news abroad concerning Him. Then back to our fields of labor, glorifying and praising Him. Oh, that many may find Him real to their hearts at this season.

Selected from the
December 15, 1950
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THE HOLY ONE OF ISRAEL

"I am the LORD, your Holy One, the creator of Israel, your king." Isaiah 3:15

We are at the time of year when a mythical Santa Claus is put on the throne. Christmas trees are decorated in homes and churches. Some quibble about the date observed as the birth of Christ while others celebrate Christmas but deny the virgin birth. The Holy One of Israel is forgotten or at best given second place.

Thank God for those who still truly recognize the Holy One of Israel. We, personally, do not believe it is important when Christ was born, since we doubt that anyone knows the actual date, though some claim to. To us, what **is important** is **Who** He is according to Holy Scripture.

Although Isaiah probably is speaking of the Father, our opening verse can also apply to the Son, the second Person of

the Trinity. He is the Lord. While many try to accept Him as their Savior without being their Lord, according to Holy Scripture this is impossible. He also made the claim to be God. Some try to make him a (small "g") god. This makes Him a false god. Others merely make Him a very special person but not Deity.

He is the creator of Israel. Colossians 1:16 tells us "For by him (Jesus Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things are created by him**, and for him." He ordained Israel as His chosen people, which was His prerogative. Even though He created Israel, as Christ the man, he came forth from Israel. He was of the house of David. There are those who deny that Jesus Christ was a Jew. They try to make a difference between a Jew and an Israelite. Pictures of Christ often make Him appear to be an Anglo-Saxon Caucasian.

He is our King. Israel refused His kingship and wanted an earthly king like all the other nations. The earthly church is doing the same thing. (We make a distinction between the earthly

church and the true Church.) They have replaced biblical Creation with theistic evolution, making science their king. They have laid aside the prayer veil and women cut their hair so they can be "like all the other nations." Men have adopted the casual dress and hair styles of "other nations." In case you think I am taking things out of context, in 1 Peter 2:9 the Church is called an holy nation. The earthly church has placed the American flag beside the pulpit identifying themselves with "other nations." Along with the flag they have become involved in politics, changing from nonresistance to political pacifism or encouraging their youth to serve in the armed forces.

The virgin birth of the Holy One of Israel is a great mystery, both in how Christ was conceived and the fact that the Creator of Heaven and Earth became a helpless babe. The Holy One of Israel was born in a lowly stable rather than a king's dwelling. Nothing is known for certain about his growing up years except for the record of His speaking to the religious leaders, and amazing them, at the age of twelve. Many myths have been invented such as He made clay

birds and made them to fly.

He was baptized by John, his cousin, to officially start His ministry. He healed and performed other miracles. He was hung on a cross and there died for the sins of the world. Yet many earthly churches reject the shed blood of Christ for the remission of sins. He literally resurrected from the dead, denied by many, and ascended into Heaven to sit by the Father's right hand. Acts 2:30 and 31 tells us, "Therefore being a prophet, and knowing that God had sworn an oath to him, that of the fruit of his

loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before **spake of the resurrection of Christ,....**" We believe the resurrection and ascension are seen as one event in this context.

"Let's keep Christ in Christmas" has become a popular slogan. But for most it seems it is only that, a slogan. Let it not be true of us!

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WAR AT CHRISTMASTIME

Early in December of 2009, I started coughing. There was no fever, no achy feeling, no sinus congestion, just this "productive" chest cough. When one of my daughters had it, she was down for several days and benefitted from being pampered by the rest of the family.

However, when my cough started, so did my Christmas shopping. I also had errands to run, basketball games to attend, meals to cook and so forth. Had I known what trouble awaited me by not dropping all responsibility, I might have dropped it; then

again, maybe not. There was a surprising twist at the end of this illness.

It was a fight for me to Christmas shop while attempting to control this cough with the asthma symptoms and still have a decent attitude about the blessed holiday for which I was preparing. It was a fight because I refused to give up on enjoying this celebration of Christ's birth and the days leading up to it.

I received antibiotic for bronchitis early on, so I did not feel that I was overly contagious, but I kept my distance from

people and washed my hands frequently, anyway.

As time went by, I continued to make it to my daughter's basketball games – sucking profusely on cough drops and keeping my asthma inhaler in my right hand, fully aware that I needed to be home in bed. However, the desires of my heart kept taking me places, and I never regretted going.

When the bronchitis did not clear up and the asthma was out of control, even with frequent use of the nebulizer, I made my second doctor visit. The nurse practitioner gave me Prednisone, and a stronger antibiotic, in addition to a resource for new parts for my nebulizer to make it work more effectively.

Aha! Now I was armed with everything I needed to get well! I continued to pray to keep my sanity and a positive attitude about keeping traditions at Christmastime, as well as attending basketball games, driving children to school, and so forth. I did opt out of Christmas parties since I was not able to visit and laugh with people or sing carols. (Unfortunately, these are not spectator events, but ones that call for interaction among people.) By this time, I

understood that the Christmas Day traditions for our family were in jeopardy, and that everyone else might be celebrating while I lay in bed.

A week before Christmas, asthma was the main symptom, so I received orders for more Prednisone and rest from the doctor. I was running out of options to avoid hospitalization. My husband did the last minute shopping while I stayed cozy in my recliner playing computer games, e-mailing friends, praying for other people, and reading news. Life was continuing as normal for the rest of the world: I was trying to remember what normal for me was.

At least I could rest in knowing that I had bought all the gifts and necessary items for our Christmas Day tradition breakfast: fruit-filled Cakes, biscuits with Chocolate Gravy, and Sparkling Grape Juice. I relied on other people to transport my oldest daughters to basketball practice. Thankfully, a couple of meals were given to us and my daughters were available to cook and clean more since they were out of school for Christmas break.

The last few days before Christmas, I was finally feeling

better. My cough was gone and I no longer needed the nebulizer every few hours. I continued to rest in the recliner and felt good about the approaching holiday.

My husband had to work half the day on Christmas Eve, so we planned to open gifts with our children that evening. I woke up feeling good, just weak from the month-long illness. As the day moved on I could tell that my naps were not helping me feel refreshed. I was getting sleepier with each hour. So I went to bed again, taking the third nap of the day around 2:00. I got up when my husband came home around 4:00 and we all ate a simple meal. I was feeling groggy and listless, but it was time to open gifts, so I drank two cups of coffee and sat on the loveseat with my husband as we went through the routine. The children were very pleased and excited, and we all treasured the gifts that we opened.

Despite drinking coffee after dinner, I could not stay up any longer. I crashed in the recliner. Eventually, I moved to bed because I could not get awake enough to do anything else. During this move something alarmed me: my "productive" cough came back! I had not

coughed for several days and I had rested more the last few days than before. This, combined with the listlessness and the achy-all-over feeling that came up in an instant, was not making sense.

By this time, the predicted freezing rain had started. I lay in bed surrounded by darkness and noise from the storm; it sounded like shards of glass were being thrown into the side of the house and the windows. I thought that this did not feel like Christmas – this felt evil!

I had considered going to the emergency room earlier in the day when I realized I was headed downhill, but my symptoms were not bad enough then to push me to that decision. When my symptoms worsened, so did the weather – it was horrible! At first, I wanted to scream at God and ask why He waited until conditions outside were dangerous for travel before giving me the signal to go for help. Then a stunning thought came to me: God would not let me get worse after no help was available without a good reason. I knew that He loved me. However, trying to process this truth while I was ill and scared was challenging.

My husband divided his time

between me and the children. Once when he was gone, I began to cry. Crying made me cough more and brought on asthma symptoms again. I lay in bed praying that somebody would come and check on me. I needed my husband to pray over me, and soon our oldest daughter came to see how I was. I did not tell her what I was feeling, but asked her to get her dad. Then I breathed a prayer of thanks.

When my husband came in, he was concerned. I told him what I wanted and that none of this was making sense. He agreed that prayer was needed. He laid his hands on me and said a beautiful prayer for healing, asking God to fight the battle that was affecting me physically. I then asked him to call my mom in California. (They would soon be going to church and I wanted her to say special prayers for me.) He left the room to put the children to bed and make the call.

I could still hear the freezing rain hitting the windows, but it did not sound as scary to me. I still felt poorly, but my mind was clear, and that made a huge difference in what happened next. I began a desperate attempt to

hold onto what I knew was true: (1) God had not forgotten me; He sent my daughter to check on me. (2) God would not wait until it was too late for me to seek medical help if I truly needed it; He loved me. (3) I was not suffering from H1N1; I had seen two different doctors and neither of them suggested it. (4) Spiritual battles can result in physical ailments; this seemed to fit in that category. My heart was set on enjoying Christmas breakfast (since Christmas Eve was already ruined) with my family, and the enemy of my soul wanted to ruin this too. I did not have to let him!

I prayed for God's power to take over and remove all physical symptoms from my body. By this time, I realized that this was a spiritual attack. I recited Scripture and I told God that I knew He could do this. Within thirty minutes, I was not feeling the urge to cough, the asthma symptoms were disappearing, and the achy-all-over feeling was gone! I lay in bed with my eyes wide open, relaxed and smiling. Not wanting to claim victory too soon, I rested another thirty minutes.

When I was certain the attack was over, I walked quietly

down the hall toward the light coming from the laundry room. All our daughters were in bed – it was about 11:30 P.M. – and I found my husband stuffing stockings. I leaned in the doorway and smiled when he noticed me. “You look like you feel better,” he said with surprise.

“I do,” I answered softly. We smiled at each other giving secret praise to God. I stepped away and got the camera to take a picture of my husband. Then I walked slowly around the house in awe of all that had just taken place.

Christmas morning came and I awoke in high spirits! I was physically weak, but not at all sick. My daughters helped make our traditional breakfast and I ate my first meal at the table in a week, on our beautiful china.

That is not all – God turned the freezing rain into snow! It

snowed all day on Christmas, creating a beautiful blanket over the neighborhood. Despite spending the remainder of the day alone, I could not stop smiling.

In Matthew 10:32, Jesus says, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.” As Christmas marks the celebration of the birth of our Savior, may we always be willing to give Him credit for the battles He fights, and wins!

I see now that I had to believe in the power of prayer and the power of God before He could clear my mind, end my misery, and make Christmas magical.

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A CALL TO BATTLE

Christian, as a follower of the Lord Jesus Christ, you are called to fight in the King's army. The King is calling faithful men to come and fight in the war He is waging against the enemy. The battles will not be easy. You may have to endure hardship

and suffering. To be a soldier of the King requires that you first lay down your heart and will at His feet, and be willing to die for your King. The results of this war will determine your eternal lot. Those who faithfully endure will be the heirs of the King.

But those who surrender to the enemy will share in His eternal torment. They forfeit eternal joy in exchange for eternal agony. Consider carefully this call to duty, and choose whether you will fight in the King's army.

Because the King loves you, He has called you to join His army. The King has ridden forward at the head of His army and won the decisive battle. He has broken the power of the enemy and given to His followers the power to overcome the enemy. The King knows the sufferings of those in His army, for He has been in His army's camp. He knows the fatigue, the poverty, the sorrow, and the pain of His soldiers. He Himself has been tempted and tried until death, but He rose victorious over it. Soldier, take heart! Your King has mortally wounded the enemy. But we must fight the few remaining battles.

The chief enemy, the Devil, is relentlessly roving about seeking whom he may devour (I Pet. 5:8). You must vigilantly watch for his traps. He has no mercy, for he will kick you when you fall, he will attack you when you are unarmed, and he will deceive you with all manner of craftiness. Observe carefully

his tactics that you may not be taken unawares. Learn to recognize his lies. Notice when and where he attacks. Be diligent to fortify your weaknesses.

Guard against all the powers of the Devil and separate yourself from his children (Jn. 8:44). Let not Greed incite in you a desire for more and more money (I Tim. 6:9). Do not let Vainglory concern you about your physical appearance. Instead look to the King's glory with which you shall someday be clothed (I Pet. 3:3-4). Do not be delayed by Laziness and Complacency when they say that the King's business is not urgent. Rather be fervent in spirit, serving the Lord (Rom. 12:11). Do not allow Pride to lead you into over-confidence in worldly learning and reasoning. He will destroy your ability to understand the King's Book (Col. 2:8).

Flee the chains of Gluttony and Overindulgence. Do not even look at Lust as she walks down the street or appears on the page before you. She will grab you and wrap you up in all sorts of sorrows (Prov. 7:22-23). Beware of Disunity when he tells you lies to make you envy and hate your comrades.

The King's soldiers must stand united and encourage one another to be strong in battle (1 Thess. 5:14). If Disunity completes his work, the King's own soldiers will cast one another into Hell.

Beware of the Devil's ally, the World. Shun the clothing the World tries to sell you. They have been subtly designed by Fornication and Vainglory. Clothe yourself instead with clothing of which the King approves. Reject the World's music: it has been created by Anger, Rebellion, Lust, Hatred, and Death. Rather sing to yourself hymns and spiritual songs created by the King's servants. Do not follow the World's manner of thinking or speaking. Avoid the World's amusements and vain attractions. Love not the things of the World, for they will all pass away; but do the will of your King (1 Jn. 2:15-17).

Be diligent to become skillful in the weapons that the King has given you. Always fight with a love for your King in your heart, knowing that He also loves you. Be willing even to die for your King, for Death will have no power over you. Love your comrades and encourage them in the exercise of their

weapons. Love even those who mistreat you, take advantage of you, and persecute you.

Keep the belt of truth firmly buckled about you. She will rescue you from all the lies of the enemy. Keep your breast plate of righteousness free from any holes of reproach, for then the enemy's arrows of accusation will not pierce you. Always firmly hold the shield of faith lest the fiery darts of despair, doubt, fear, and cowardice burn you. Keep the helmet of salvation on your head, knowing that the King is your strength and your salvation. Always keep the sword of the Spirit sharp and in your hand, so you may cut down every enemy with the very words of your King.

Stay in instant and continual communication with the King, that you may receive strength and direction from Him. Discipline yourself to be a worthy soldier of the King; and when the final battle has been won, He will receive you into His glorious kingdom. Christian, be strong and stand in your place in the King's army!

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SUNDAY'S A COMIN'

Part 6

Saturday

Hello, Saturday! I know you well because you are my here and now. If one thousand years are as one day then this ante room to Sunday begins in the year 1000 A.D.

Could Adam's millennia have experienced any more changes than our past century? Air transportation, organ transplants, computer chips, and cell phones – such inventions would have befuddled my grandparents and yet they hold no surprises to God. It doesn't take a stretch of the imagination to realize the boon that computers have been to Bible translation. E-mail and Skype have softened lonely hours for missionaries serving in other hemispheres.

Witty inventions intended to glorify God can also be turned on end and bring the wrath of God upon those that go a whoring after their own devices. They are ever learning, and never able to come to the knowledge of the truth. (II Timothy 3:7)

But I get ahead of myself. The Crusades – eight of them –

bring slaughter and devastation to the people and land of Israel in the early days of this Saturday. For nearly 200 years kings of France and England, Hungry and Germany and at least two Popes attempt to rescue Israel from the "Christ-killers". They use the savagery and blood-letting reminiscent of Moslem butchery, all in the name of Jesus. Such a blotch on Christianity – the persecuted church is now the persecuting church. Where do the beatitudes of The Sermon on the Mount come in? Was not the ownership of Israel given to the Jews through Abraham, and Isaac (not Ishmael), and Jacob (not Esau)?

Jews, Christians, and Arabs of Palestine suffer under the Ottoman (Turkish) rule the next 400 years. It will take a miracle of the magnitude of Jonathan at Michmash (I Samuel 14) to route the Arabs. But it happens. British General Sir Edmund Allenby is appointed Commander of the Allied armies (World War I) in Palestine. The British troops march into Jerusalem and the Turks leave without firing a shot.

For a short time the British, Arabs, and Jews live in a semblance of peace and unity in Palestine. Promises made to the Arabs that cannot be kept without ruffling the Jews soon make the British occupation very uncomfortable. The United Nations Special Committee on Palestine recommends that the British mandate be ended and advocates the creation of statehood for Israel. What can such a statement mean to a plot of ground that has not been self-governed since 70 A.D.?

But the Zionists are ready. They have already designed a flag – two blue edge-stripes with a white belt reminiscent of the Jewish prayer shawl and centered with the Star of David. A Hebrew dictionary and resource library have revived a dead language, thanks to Ben Yehouoda.

But what does a declaration of Israeli statehood – signed by Harry S. Truman on May 14, 1948 – mean to a 600 mile long strip of turf surrounded by Arabs on the north, south and east? Nothing, less than war. Unleash the armies of Egypt, Jordan, Iraq, Syria and Lebanon against one country the size of New Jersey. The Arabs

predict it will take eight days to push the Israelis west into the Mediterranean.

Look at the statistics. Arab soldiers outnumber the Jewish footmen forty to one, in population one hundred to one, in equipment one thousand to one, and in area five thousand to one. The size of the enemy is of no significance to the Almighty. As A. W. Tozier says, "God's plan will continue on schedule."

On February 14, 1949 the Israeli War for Independence ends. Israel has been restored and revived after a 2500 year history of foreign occupation. There is no nation in the world that can parallel this history of displacement and return. Jews from one hundred ten countries, speaking eighty different languages are invited to accept Jewish citizenship and pioneer in Israel with a minimum of entangling red tape.

The Law of Return instituted in 1950 not only puts the welcome mat in place for displaced descendents of Abraham but also sends converted bombers to Yemen to fetch 50,000 Jews to their homeland. Another spectacular airlift called Operation Ali Baba flies 120,000

Baghdad Jews to Israel. Their ancestors would have been the Israelis that Nebuchadnezzar transported cross country centuries ago. These people are not returning to the land of their birth but to the land promised to their forefathers before the incarnation of Christ.

Picture the logistics of food, lodging, jobs, education, and health care for almost two million immigrants. The Jewish population of Israel doubles by 1952. In magnitude, this transport – over sixty years' time – rivals Moses' march with his 600 thousand men, plus women and children, and is as miraculous. Are "the doves to the windows" in Isaiah 60:8 referring to airplanes packed with Jewish immigrants arriving at airport hangers in Jerusalem? How else would prophets describe a flying chariot?

Against all odds Israel has survived wars that push at its borders and change them some – the Sinai War of 1956, the Six Day War in June of 1967, the Yom Kippur War of October 1973, and the First and Second Wars with Lebanon in 1982 and 2006. Israel sits as a thimble-sized target amidst a monolithic and phrenetic Arab force that

would like nothing more than to see the Hebrews turned to dust at their feet.

Less than one percent of the world's peoples are Jews. Yet they are as prominent (some would say as pesky) today as Pharaoh's frogs were on Wednesday. Your national news brings you the current squabbles in Israel. Beware of the world view you take note of. "Israel My Glory" documents that which vexes Jerusalem through different eyes than does "US News and World Report".

Saturday awaits a special appointment. The earlier week days (in this one thousand years equal one day formula) meld from one into another without much fanfare. Saturday will close on schedule with two people groups watching for its climax. The orthodox Jews that missed the babe and suffering Lamb are still longing for their Messiah. As faithful Christians (including Messianic Jews) you and I stay tuned for the voice of the archangel and the trump of God.

Those that meet Christ in the air will be those that have died in Christ and those that live in Christ. I can only imagine

that reunion in the skies – husbands and wives reconnecting, mothers meeting babies that they never held, or never took home from the hospital, or never raised to adulthood. We'll see again our Moms and Dads healthy and without walkers and canes and wheelchairs.

The unconverted Jew will now take note of the One he has pierced, and will turn away from God and ask the rocks and mountains to fall on him. Or he will say: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen."

From today's "Point A" until Saturday's sun sets at "Point B"

there is a world-wide drama this planet has never experienced. It includes a reunion in the skies, a special redemption for at least 144,000 Jews, and a seven year tribulation period that includes famines over one-third of the earth, and blackened sun and a reddened moon and falling stars, and earthquakes that displace mountains. And then... the dragon, that old serpent, which is the Devil and Satan, is bound 1000 years. Saturday closes and the next ten centuries will be Sunday. And after that – all Eternity!

Even so, come Lord Jesus!

Sister Mary Sue Moss
Dallas Center, Iowa

MY KINGDOM IS NOT OF THIS WORLD

John 18:36

In a Bible study many years ago we were discussing Jesus Christ's prayer life. One person said, "Why did Jesus have to pray? He and the Father were one, were they not?" In analyzing this statement we see the flow most professing Christians possess. Jesus set the example for us by praying, and He spent a lot of time in prayer. His conversation with the Father was

His most important exercise. The church today fails to nurture a private life with God in its converts, but rather fills their lives with endless activity which becomes "earning salvation." Jesus said, "The Kingdom of God cometh not with observation, for lo the Kingdom of God is within you." (Luke 17:20) Public usefulness is important, but a personal relationship with

Jesus Christ is more important. This cart-before-the-horse mentality has eaten away at our witness and has lessened any effect that our intercessory activity can obtain.

The new Christian has to put all his trust into His Saviour, and learn that He is solely in control of circumstances. The new convert has to learn fundamental truth and be flooded with the presence of God before any work on His part will be honored with growth. Do not give the enemy a way in, as many do. The ridicule that many of God's lambs are subjected to often destroys those who are not rooted

and grounded in the knowledge of God.

The spirit of the age in which we live is not the spirit of God. Paul admonishes us to do all things "decently and in order." (I Cor. 14:40) The airwaves are filled with "worship" which is not Biblical and preaching with very little truth. Did these people go off "half-cocked" without searching out the truth of God's eternal Word? We have been redeemed by the precious Blood of the Lamb: far too PRECIOUS a commodity to treat with such indignity.

The song writer Elisa Hoffman gave us these words:

Precious is the Blood of the Lamb!
Truly shed for one and for all.
Sinful and defiled though we be,
We to Him for mercy may call.
Jesus' blood has power to renew us,
Jesus' blood has virtue to save.
Christ on Calvary died to set us free,
To redeem the lost his life he gave.
Whiter than the snow, Whiter than the snow,
Blessed be the blood, blessed be the blood,
For it washeth whiter than the snow.

Brethren Hymnal 691

Brother Lynn H. Miller

PHARAOH WANTS TO COMPROMISE

Rudy Cover

Exodus 10

Pharaoh, king of Egypt wanted his own way. He wasn't used to being told what to do. God had caused many terrible things to happen in Egypt because Pharaoh would not let God's people go. At last Pharaoh became desperate and said, "Go and worship your God but leave your women and children home." Pharaoh was like some people who are willing to obey God part way but want to have their own way too. So God caused another disaster to come on Egypt. Locusts, which we call grasshoppers, came up over the land by the millions. There were so many that the sun didn't shine and it got dark. The locusts ate every green thing and all the fruit from the trees; there wasn't a green leaf or a blade of grass left in all the land of Egypt. Pharaoh called for Moses and said, "I have sinned against God - forgive me and entreat the Lord to take away this terrible plague." And God caused a mighty wind to come which took away the locusts and dumped them into the Red

Sea. There was not even one locust that remained in Egypt. But Pharaoh would not let the children of Israel go.

Then God caused darkness to come upon Egypt. It was so dark that it could be felt. The Egyptians were so terrified that they were afraid to go anywhere. They couldn't see anything or anybody. Now here is a strange thing: the Bible says that while the Egyptians had darkness, the Children of Israel had light in their houses.

Pharaoh wanted to compromise again and said, "Go and serve the Lord; everybody can go - but leave your herds and your flocks." Moses replied, "Our cattle must also go; not a hoof shall be left behind." And Pharaoh still would not let God's people go and he said to Moses, "Get away from me; if you see my face again you shall die." And Moses said, "You have spoken well. I will see your face no more."

God wants us to obey all that He tells us to do. Are you like Pharaoh? Do you want to compromise and only do part

of what God asks you to do?
Do you only do that because
you feel you have to, to escape
God's judgments? God wants a
willing heart. God has blessed
us and done so much for us. It

should be a joy to serve Him in
everything.

Selected from the
October 15, 1975
issue of the Bible Monitor

GOD'S STAR

Emily R. Moore

Two worlds heard the song of that wonderful night,
Above and beneath the star-studded sky;
And the music that rang o'er the Syrian plain
Proclaimed the glad tidings, "Heav'n's Day-Star is nigh!"
While shepherds faithfully watched o'er their flocks,
And Bethlehem town in quietness lay,
A light from the heavens in glory shone down,
And night was transformed into radiant day.

The curtains above were parted, and lo –
Shone God's Star of Hope, - let angels proclaim,
"Good news of great joy to earth's sin-burdened souls,
A Saviour is born, and Jesus, His name!"
Though desolate, dark, and dreary my way,
The Lord is become my Salvation and Song;
His star shines in splendor, crimson and gold,
Through Christ I'm forgiven, and to Him I belong.

God so loved the world, that His one Son He gave, -
His love still overflows – oh, what a Friend!
Blest star of love, I now see thy beams,
His love never fadeth, He loves to the end.
It is He Who has given us garments of praise,
Who gives of His presence, His grace and His light,
Glad star of joy to brighten our way.

"All glory to God, to men of good will."
His peace was bequeathed, peace reigning within;
In turmoil or calm, His promise is sure,
God's star of peace that naught can e'er dim.
He measures the waters, He weigheth the hills,
His arm of power – all the worlds He upholds;
Through His Light, our Shield and our Sun we behold,
Bright star of power, - His greatness unfolds.

Two worlds saw the star on that night long ago
It tells us today that Christ Jesus has come;
Let our hearts join in praise for this star of God's love;
Let His Light be our Guide, He will lead us HOME.

Selected by Brother Galen Litfin

OBITUARIES

FLOYD HALDEMAN

Brother Floyd John Haldeman, 93, passed away Wednesday, September 1, 2010 at Spurgeon Manor in Dallas Center, Iowa. Floyd was born March 28, 1917 to John and Florence (Ikenberry) Haldeman.

In 1932 a minister, J. P. Robbins of Potsdam, Ohio was holding a series of meetings at Quinter, Kansas. Several young folks responded to the call of the Lord, among them were Floyd and Olive Root who was visiting from Great Bend, Kansas. They were baptized, becoming members of the Dunkard Brethren Church and have been faithful to their calling for seventy eight years.

Floyd married Olive on November 16, 1941 at Great Bend, Kansas. They farmed in Kansas before moving to Dallas Center/Minburn area in 1944. Floyd was drafted into the armed services and served as a conscientious objector. Floyd worked in the forestry service in Michigan and later at a state hospital in Iowa. Olive was able to be with him part of that time.

After the war, Floyd and Olive moved back to the Dallas Center area. Together they owned and operated grocery stores with his

sister and brother-in-law, Lois and Russell Lilly, in Woodward and later in Dallas Center over the next thirty years.

Floyd and Olive served as missionaries at the Torreon Navajo Mission in Cuba, New Mexico during 1956 and 1957 and again in the late 1960's. In 1970 they became the original administrators of Spurgeon Manor where they served until retiring in 1990. Since his retirement Floyd has remained faithful to the community and to his church.

Floyd is survived by his wife, Olive, son Gale (Gloria) Haldeman of Dallas Center, Iowa and grandchildren, Ryan (Amy) Haldeman of Asheville, North Carolina, Tiffany (Jason) Neal of West Des Moines, Iowa, and B. Wade Haldeman of Waynesville, North Carolina; and five great grandchildren. Floyd was preceded in death by his parents, son, Lowell Haldeman, and siblings, Beulah Fiscel, Millard Haldeman, and Lois Lilly Peterson.

Funeral services were held in the Dunkard Brethren Church with Bro. Benjamin Funk, Bro. Alan Meyers and Bro. Dennis Myers officiating. Burial was in the Brethren Cemetery.

DAVID ROOT

Brother David Root, 87, died Friday, September 3, 2010 at Perry Lutheran Home in Perry, Iowa. Funeral services were held Thursday, September 9, at the funeral home in Dallas Center with burial in the Brethren Cemetery.

David was a member of the Dallas Center Dunkard Brethren Church. He was a part time farmer and former employee of Frontier Airlines and Monarch Manufacturing.

David is survived by his siblings, Olive Haldeman of Dallas Center, Iowa, Eva Mae Skinner of Gordonville, Texas and Wilbur (Betty) Root of Great Bend, Kansas. He was preceded in death by his parents, three brothers and two sisters.

THANK YOU

I would like to express my thanks to all who remembered me with cards, prayers and visits after the death of my husband, Floyd and my brother, David Root.

Sister Olive Haldeman

SARAH KEENY

Sister Sarah A. (Reimold) Keeny, 75, died July 30, 2010, at her home, following a lengthy illness. Sarah was born on January 19, 1935 in North Codorus Township, York County, Pennsylvania to the late Paul C. and Lillian V. (Bahn) Reimold. She was married to Stuart E. Keeny, with whom she celebrated their 55th wedding anniversary February 5, 2010.

She and her husband owned and operated a bean processing facility. Sarah was a member of the Shrewsbury Dunkard Brethren Church, Shrewsbury, Pennsylvania.

In addition to her husband, Sarah leaves two daughters, Sieglinda E. Frick of Thomasville, Pennsylvania and Shalimar E. Dehoff of York, Pennsylvania; two sons, Shane A. Keeny of Red Lion, Pennsylvania and Shawn A. Keeny of Felton, Pennsylvania; two granddaughters, Michelle and Lauren; three sisters, Mary L. Pifer of Hanover, Pennsylvania, Leah V. Sterner of Hanover, Pennsylvania, and Esther N. Mercado of Dover, Maryland; and two brothers, Paul C. Reimold, Jr. of York, Pennsylvania and Samuel C. Reimold of Stewartstown, Pennsylvania.

Funeral services were held at the Shrewsbury Assembly of God Church with Elder Merle Sweitzer officiating. Burial was in the Shrewsbury Dunkard Brethren Cemetery.

THANK YOU

I want to extend my sincere appreciation to everyone who remembered me during the illness and passing of my wife, Sarah.

Your prayers, cards, flowers, encouraging words and acts of kindness mean more than I can say.

Prior to her departure, Sarah wrote a farewell message to all of you. Please find it attached.

God bless you, love,
Brother Stuart Keeny

Dear Family, Friends, and Brothers and Sisters,

Be faithful until death and I will meet you in glory, where the word cancer will never be spoken, for God has promised there will be no sorrow, sickness, pain, nor death.

Farewell, in love,
Sarah

NEWS ITEMS

NOTICE TO PRESIDING ELDERS

The February 2011 issue of the Bible Monitor will contain the various lists of contact information that appears yearly. It is by the help of Presiding Elders or those who assist them that these lists can be kept as accurate as possible. If there are changes, corrections, deletions or other material that would make the lists more accurate please report them to the Editor by December 28, 2010. Thank you for your help.

MINISTERIAL LIST CHANGES

Please add: Judah Bauman, 329 Grant, Quinter, KS 67752, phone: 785-299-0485.

New Address: Mike Heisey, 2015 Eaton Street, Missoula, MT 59801.

The correct address for Dale Aungst is 566 Beegle Road, Clearville, PA 15535. The Editor apologizes for printing misinformation received from the Post Office.

DEACON LIST CHANGES

Please add: Russell Jamison, 2190 County Road 74, Quinter, KS 67752, phone: 785-754-3611.

Also add: Brad Wertz, 2420 Castle Rock Rd, Quinter, KS 67752, phone: 785-754-3391

New address: Terry Walker, 3113 Wyatt Way, Modesto, CA 95350.

ADULT SUNDAY SCHOOL LESSONS FOR JANUARY 2011

Jan. 2 – The Commissioning and Promise of Power – Acts 1:1-14

1. What is “Baptized with the Holy Ghost”?
2. Does it happen to every believer or was it just for the Apostles?

Jan. 9 – Putting Things into Perspective – Acts 1:15-26

1. Who chose Matthias – the people or the Holy Spirit?
2. What does it take for the Holy Spirit and people to work together?

Jan. 16 – The Promise of Power: Fulfilled – Acts 2:1-21

1. What is Pentecost?
2. Is there any significance to fifty days and the coming of the Holy Spirit?
3. What does it mean to be “filled with the Holy Ghost”?

Jan. 23 – The First Evangelism: a Church is Born – Acts 2:22-41

1. Have you received the gift of the Holy Spirit? How do you know?
2. "All things common." Why did the church do it? Why didn't it last very long? Would it work today?

Jan. 30 – The Church gets Going – Acts 2:42-3:11

1. What did it cost for the lame man to be healed?
2. What did it cost Peter and John?
3. What does our healing cost us?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JANUARY 2011

Jan. 2 – Our Christian Calling – Matt. 22:1-14, I Cor. 1:23-31, Eph. 1:17-23

1. What does the garment in Matt. 22:11 represent?
2. In I Cor. 1:31 what does glory mean? How do we glory in the Lord?
3. What is the hope of your calling? Eph. 1:18

Jan. 9 – Our Profession – Ps. 78:32-39, Matt. 7:18-23, Titus 1:13-16

1. What is a profession?
2. How can a person say “Lord, Lord” and not do the will of the Father?

Jan. 16 – Ambassadors – Pro. 13:14-17, II Cor. 5:17-21, Eph. 6:10-24

1. What are the responsibilities of an Ambassador?
2. Must an ambassador live in a foreign country? How does that relate to ambassadors for Christ?

Jan. 23 – Chosen Instruments – John 15:14-17, I Cor. 1:27, Heb. 3:12-14

1. What does it mean to you to be a chosen friend of Christ?
2. John 15:17, the 11th commandment!

Jan. 30 – The Touch of Christ – Matt. 8:1-4 & 14-15, Mark 7:31-37

1. What is different about Christ's touch and any other man?
2. Have you felt the touch of Christ in your life?

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Erratum

Vol. LXXXVIII, No. 1. Bible Monitor-January, 2010, pg. 5

Article: Political Crisis

Author: Sister Charissee Aungst

Fifth Paragraph corrected:

That is something we can lean on!! Another verse from that chapter, "I have been young, and now am old; yet have not seen the righteous forsaken, nor his seed begging bread." (Psalms 37 must have been written for the year 2009!) We can easily get caught up in pessimism. Tax increases....how will our business survive? Diminished quality of health care...how will we get the best treatments for our children? Rationed health care, how will we obtain care for our parents and grandparents in their sunset years? Federally funded abortions? More manufacturing jobs are being driven overseas for oversized carbon footprints?

Authorized by: Charissee Aungst

Scanned: Paul Stump-Aug. 2012

Corrected: Shirley Frick- Aug. 2012